"EVERY PLANT WHICH MY HEAVENLY FATHER HATH NOT PLANTED SHALL BE ROOTED UP."

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INTRODUCTION OF JUDGE EDMONDS.

In presenting to the world a continuation of our work on the great truth which is marking the nineteenth century, it will not be amiss for me to utter a few words in elucidation and explanation.

In a very early stage of my investigations, long before I was willing to receive it as true that the one judge of them for himself. Spirits of the departed could commune with us me but barely probable that they might, the ques- and which ought not to be overlooked. tion occurred, To what end is it? what purpose is there in view? and what beneficial object can be cies in Spiritual intercourse, as all must be aware, attained by it?

true that they can thus commune with us, they whether partially or highly developed-from all must be able to disclose to us something at least of the Spirits who commune, whether progressed or from me, who was ignorant of what had been the state of existence into which they had been unprogressed, there is a universal accordance on and we were to be ushered.

Such disclosure had never yet been made to man. Through Moses and the prophets there had been revealed to him the existence of one God, instead of the hosts of deities which the pagan world had worshipped. Through Christ and his apostles, man's existence for eternity, and the rule by which that existence could be made a happy one, had been revealed. But what that existence was, how it was that that rule was to insure man's happiness, and what was to be his ultimate destiny through the countless ages of eternity, had been concealed from him. His future was a scaled book, and the in general and only guessed at by a few. natural longing of the heart to know could obtain a response only from his own imaginings. Vague, fanciful, contradictory, and material as these were, they left the understanding still to grope in darkness, they left the desire for that knowledge still is worthy of an enlightened investigation. And if unsatisfied, and they left man to sink, by gradual its reality can once be established to the satisfacbut sure progress, from ignorance into infidelity.

ed? Surely nothing could be more important, and is interesting, and that however much it may be man was never before so well prepared for its re- corroborated by all of nature around us, it can be ception. We believed, and it had been believed in all ages and among all people, that God had in his providence made to man, and through the instru- it will be seen, depend on our testimony alone, but mentality of man, revelations of his mighty truths. | finds support in all the revelations of Spiritual in-And among Christians, at least, this was believed | tercourse, wherever located and springing from as part of the very foundation of their religion.-Wherein had man's nature so changed in the process of time that he could not again receive of those truths and again be the instrument of conveying which we promulgate, and that is, in demonstratthem to the knowledge of his fellows? I could ing that man does exist after the life on earth. And conceive of no reason why the humble and the this is proved, not by abstract reasoning, not by lowly of this day could not as well become such instruments as the fishermen of Galilee, nor why the ed and acknowledged revelation, but palpably, by instructed of modern times could not receive and addressing the senses. To all the senses this proof impart of them as well as him of Tarsus, of whom it was said, even from high places, that much learning had made him mad. As I have often had oc- al mind. To those who have never doubted man's casion to remark, I could see nothing in nature or revelation to forbid it, and I concluded that it was to question it, this consideration may not be of much possible that a further revelation could be made to moment. But to those who have questioned itus, that perchance it might be that it was and alas! their number has been far greater than now coming, and that the prayer which had ascend- the unthinking world imagine-it is of vital conseed for centuries from the whole Christian world, quence, and is hailed by them with a joy inex-"Thy kingdom come," might now be answered.

I say that it seemed to me that it might be, and if it might, what was our duty in the premises?-Did it become us to say that it could not or that it should not? that we would not receive it? or if it we should be content with our condition of ignorance, and resolve that a knowledge of the future them. should find no entrance to the chambers of the understanding?

I did not so conceive my duty, nor did I imagine that there were any who would oppose all investigation, and war upon the reception of any fur- ration, of equal interest, to me at least. It has ther knowledge. And I may pause a moment in been repeatedly said to me, that wha! I was bepassing to say, that I have marveled not a little holding in the visions described in this and the to us to learn that we had even unconsciously taught that in a country where freedom of thought is so former volume was what was absolutely going on error and misled only one mind. We have thereloudly professed there should have been displayed in the Spirit-life, and the particular circumstances fore been impelled to great caution as to what we such determined and virulent hostility even to an which occupied Spirits at the time that I saw them. should send forth. We have not deemed it worth investigation of what may be truth. But let that pass. My duty seemed to be plain, and that was With all my efforts, I have not been able to under- cautions which we have used, or to explain the vato ascertain-not to take it for granted-but in- stand it. I live in hopes, that in time-as one by rious processes to which we have resorted in order quire and ascertain if possible whether such further knowledge might not come.

giving to the world. How far it is entitled to credit-to what extent it may be true we do not mean to say. We give it as it has come to us, as faith- be the product of my own mind, for they often fully and as accurately as in our power, and we differ, in toto calo, from all my preconceived opi-details on our part could but result in producing a leave every one to form his own opinion upon its nions; that they are not mere vague imaginings, Spirit of free inquiry in others, we were well conmerits. We do not claim to be authority for any for they impress themselves on the mind with all tent, even though it might subject us to the imputhing. We do not ask for any other credit than the distinctness and precision which belong to the that of intending fairly and faithfully to give what impression of material objects through the instru- edly; for of what moment was it what others we have received, as we have received it.

which our first impulse was to withhold from inser- am at the time ignorant.

There are at times contradictions and inconsistenbut there is one remarkable fact, viz., that, amid The answer readily suggested itself, that if it be all these incongruities—through all mediums, one point, and that is, that we pass into the next state of existence just what we are in this, and that we are not suddenly changed into a state of perfection or imperfection, but find ourselves in a state of progression, and that this life on earth is but a preparation for the next, and the next but a continuation of this.

> Through all the thousands and tens of thousands of mediums in this country and elsewhere, so far as I can know, the teachings all agree in this one respect, and through this overwhelming evidence, comes this mighty truth, hitherto unknown to man

If this is a truth, it surely will not require a lengthened argument to demonstrate its vast importance. If, indeed, it only may be true, no profound disquisition will be necessary to show that it tion of our dispassionate reason, it needs no one to I asked myself why may not that now be reveal- rise from the dead to tell us that it is as novel as it established only by a revelation from on high.

This fact, at once new and momentous, does not, whatever source they may.

There is another important instance in which all the manifestations through others corroborate those reasoning from analogy, or by appealing to receivcomes, with such copiousness and such overwhelming power as to be utterly irresistible to the rationimmortality, and who have regarded it as irrational pressible.

There is another respect in which the communications given to us receive corroboration from their accordance with others, and that is in demonstrating that the memory, the affections, and the characcame in spite of ourselves, that we would not pro- teristics which distinguish us in our earthly life mulgate it? that we should not admit that it could follow us into the next existence, and abide with us be for good, but that it must of necessity be for there, at least for a season. In this, too, I believe evil only? that we should condemn without investi- that all the communications through all sorts of gation, and repudiate and denounce without knowl- mediumship agree, and it is thus that we are enedge of what it was or what it might teach? that abled so often to identify the dear ones who have gone before, even though we cannot see or hear

> In all these respects the agreement in the manifestations is universal and uniform.

But there is another regard in which, though the agreement is not so general, yet it is, as a corrobo-

The result of that inquiry we are now in part I only know that they come without any volition

tion in the book. They were so much in conflict I can now readily lay my hand on two or three by their own investigations, by the inner prompt-

with all our preconceived notions, and with what instances of this. In the course of our travels last ings of their own hearts and by all of nature which we knew to be the general opinion of the world winter, we spent a few days at a small village in around us, that we were conscious they would not the West. There I heard, from professed helievers be credited at first, but would be likely to draw in our faith, of a physician living among them, who down upon us and our publication a still more se- was extensively engaged in the practice of his provere storm of denunciation-if that were possible fession, and who was a Spiritualist, but was gener--than we had yet experienced. But we were ally regarded by them as partially deranged on the professing to give to the world the revelations as subject. I thought, from the accounts I had of him, they came, precisely and accurately as me receiv- that it was one of those cases of fanaticism of which ed them, and what right had we to withhold any we have been pained to witness so much, and I disof them because they did not square with our no- missed the matter from my mind. Just before I tions, or because, forsooth, we might be subjected left the place, he called on me, and during a brief to some personal inconvenience? No. We could conversation with him, I discovered a calm, clear, not so deport ourselves-we could not allow any logical mind, with good sense, and an utter disremere personal consideration to warp or color com- gard of the opinions of others in his reception of munications, our relation to which was but that of truth. He was aware of the opinion which was the conduit through which they might pass to entertained of him, and said it was because he had minds which they might be more acceptable even told of the things which he had seen, and others in the first instance. We therefore give them as had not; and that they had attempted to convince we receive them, and withhold nothing. Let each him that he had not seen. "But," said he, "I know whether I see or not, though it is not an easy There are, however, some considerations which matter to make others know it." And upon inwho yet remained behind, and when it seemed to tend to corroborate the revelations made to us, quiring of him what it was he had seen, I was surprised to find he had witnessed many of the very scenes which I had, when I knew that he was ignorant that I had ever witnessed them.

> I was struck with the corroboration, for here was a man of whose existence even I had been unconscious, who lived many hundred miles distant shown to me, yet to whom, at about the same time, precisely the same revelations had been made.

> There is yet another consideration with the same tendency, and that is the effect which a careful and close investigation of the subject uniformly produces on the calm, logical, reasoning, cultivated

Believers in Spiritual intercourse are now numthe manifestations have made their appearance in the order of giving it. But in all these modes there our own mighty forests, in the solitary islands of my individuality underlying it all. It must indeed the oceans, and on the classic shores of Greece be so, or why should I speak or write in my own they have been witnessed, and everywhere they have produced in the candid, inquiring mind the same effect, namely, the conviction of the reality of Spiritual intercourse. Why, even the pulpit, an engine of human enlightenment, yet ever lag- peculiar to our respective professions. the fact of the spread of a new faith, whose rapi- to other teachings. dity of progress has no parallel in the annals of It is not an easy matter to account for this, but it

May we not then, with propriety, point to these observe that it is at times true of all mediums. things as evidence of the truth of that which we Sometimes it is more apparent than at others, owbelieve? May we not ask, what but a stern reality ing to many causes ever at work around us; some could work such marvels before men? Could times it is owing to the physical condition of the aught but truth bend in dumb obedience to its be- medium, and sometimes to his mental state; somehests the brightest and strongest minds of an age times to the atmosphere; sometimes to localitydistinguished for its enlightenment? Could delu- some localities, such as high and hilly places, being sion or deception thus sweep across a prostrate more favorable than such as are low and swampy; world and make conviction ride triumphant over sometimes to the condition of those who are prethe power of early education, the prejudices of pre- sent, whether in a state of harmony or discord. conceived opinions, and the denunciations of the and very frequently to the state and condition of accumulated knowledge of ages, and in defiance of the Spirits who are professing to commune, and the universal cry which fear and selfishness have their aptitude to the task. unitedly sent forth in such warning tones? May Thus I have known a Spirit, who on earth had we not ask what this is, which not only thus car- never learned to read and write, to be unable to ries conviction in its train in spite of all obstacles, communicate through a writing medium. So one but which, coming from whatever source it may, whose education here had been imperfect would thus accords in its general and leading features? spell badly and use bad grammar, and one know- God. that which, whether heard in the gentle whisper- ing but little of our language would speak in brokings of the fireside or in the rear of the agitated en English; and one, Lord Bacon, for instance, who multitude—whether in the solitude of nature in her in life had been used to a different idiom from that wildness, or amid the din and bustle of city life— now prevailing, would yet speak in modern Eng- in every imaginable condition of development, and Yet she has spoken in nine or ten different tongues, whether emanating from high or low, from rich or lish Americanized, with here and there a relic of poor, from the ignorant or instructed—whether the expressions he had used in the olden time. amid the mean of sorrow or the joyous laugh of There is another cause, and that is, the passive and some less, ignorant than others; some more gladness—whether from the confiding repose of ness or otherwise of the mediums to the influence childhood or the stern activity of manhood, still ex- at work with them. Sometimes they resist with a hibits an accordance and a power which acknowl- very determined will, and it is impossible for others, and deliberate; in fine, with every conceivable vaedge no equal in the history of the world.

However these considerations may strike others, we confess that with us they have great force, and much of its influence may hang around and stain they encourage us to go on with our work, because they tend to convince us that we do not err.

We have not been without anxiety on that subject, for it would be in the highest degree painful How it was that I saw this, I do not know. while to enter into any detail of the numerous preone the explanations come to me—I may be able to to test the accuracy of what has been communicomprehend and explain it, but at present I cannot. cated to us, for the simple reason that we did not desire ever to be received by any one as authority. on my part, but of their own accord, and often We preferred that each one should examine for when I am not expecting them; that they cannot himself, and for himself determine whether what we uttered was the truth. If the omission of these tation in some minds of acting hastily or unadvismentality of the senses; and that they are not ma- thought of us in comparison with a freedom of I am aware that there are some things contained nifested to me alone, but often to others who are thought which should open the human mind to the in the following papers which will startle even con- present with me, and who do not at the moment reception of the great truths now dawning on the firmed believers in Spiritualism. I believe so, be-know what I am beholding, and often to others far world? Our paramount desire has been to attain cause they startled us, and there are several things distant from me, and of whose existence even, I | the truth, to receive it freely and impart it faithfully, leaving its adoption by others to be governed

they behold around them.*

But while on the one hand we have attached much importance to these items of corroboration to which we have alluded, we have not, on the other, been unmindful of the numerous difficulties attending the intercourse, nor of their just influence in determining the amount of credit to be

I pause here a while to dwell on that topic.

In the first place, then, I remark, that I know of the communication may not be affected by the mind of the instrument.

Take my own mediumship as an illustration.-The visions which I have are, as I have remarked, impressed on my mind as vividly and distinctly as any material object possibly can be, yet in giving them to others, I must rely upon and use my own powers of observation, my own memory, my own command of language, and I not unfrequently labor ed as a creation distinct from, and independent tions, though they were frequent all around her. under the difficulty of feeling that there is no word known to me that is adequate to conveying the novel idea communicated. I am often conscious that I fail, from poverty of language, in conveying the sentiment I receive with the same vigor and clearness with which it comes to me. So it is also with what I may call the didactic teachings through

sometimes the influence is so strong, that I am given, not merely the ideas, but the very words what I am going to say until I actually say it. At other times the thought is given me sentence by sentence, and I know not what idea or sentence is to follow, but the language used is my own and is selected by myself from my own memory's storehouse. And at other times the whole current of thought or process of reasoning is given me in adbered by millions on earth. Not only in this coun- vance, and I choose for myself the language and try, but throughout this continent and the eastern, the illustrations used to convey it, and sometimes tongue rather than in a dead or a foreign language unknown to me?

I have noticed the same thing in the Doctor, and more than all that, I have observed in both of us amid the iron bonds of its sectarianism, begins to that our communications not only at times contain acknowledge it; and the press, mighty as it is as what may be called Americanisms, but expressions

jury-box, the ballot-box, and the legislative halls they designed them; and consequently it will nevbegin to hear its lowly whisperings, and there er do to receive them as absolute authority, howstands now prominent before the eyes of the world, ever agreeable they may be or however consonant

is easy to know that the fact is so, and as easy to

operation of that will is entirely overcome, or how sometimes vanity and fanaticism distort the teaching of the Spirits. Often the want of confidence will warp them; for, strange as it may appear! there are mediums who are not Spiritualists, and who, unaccustomed to the examinations of their own minds, cannot discriminate between their operation and the Spirit-influence; and as often an overweening credulity will put awry that which was designed to be plain and straightforward.

There is, it is true, a simple remedy for much of this, and that is entire passiveness in receiving the influence and the full and active exercise of the reason in weighing afterward what it has effected. But unhappily there are many who do not know the remedy, and more still who do not apply it.-The intercourse is beyond conception fascinating, and there are not a few who indulge a selfish gratification in yielding to it. It is never safe to do so, for thus many are misled and many are disturbed and driven off by incongruities which could easily be avoided.

There is another consideration still, which even more fatally affects the reliability of the intercourse, and is very often overlooked.

* Perhaps as good evidence as we can give of this caution will be found in the fact of withholding this volume so long, when the whole of it could easily be written in a month, and most of

effects are facts which, perceptible to our senses, we are warranted in the belief that the intercourse of their power of language to utter it.

is in obedience to, and not in contravention of, nano mode of Spiritual intercourse that is exempt tural laws—that so far as we are concerned on from a mortal taint—no kind of mediumship where earth, mediumship is owing to physical organiza- fect produced, and at other times they are very tion, more than it is to moral causes, and that all in the Spirit world, the unprogressed as well as the curred. I can best illustrate this by a very brief progressed, have the power of communing with and influencing us in a greater or less degree.

So, too, we are taught that there are Spirits in the next state of existence whose propensities are evil. Not that they are a distinct race of beings, known in the old theology as Devils, and representof, the human family, but men and women who At length the house in which she resided became have lived on earth, perverted and distorted moral- what in former days would have been called hauntly, and have passed away from this primary existence with those perversions and distortions un- which she heard strange sounds and witnessed va. changed and aggravated by the desolation and misery, apparently to them without end and without hope, in which they find themselves existing .-Selfish, intolerant, cruel, malicious, and delighting she sought a medium. She soon saw enough to in human suffering upon earth, they continue the in which they are clothed, and I am unconscious of same, for awhile at least, in their Spirit-home. And having in common with others the power of reaching mankind through this newly-developed instru- her mediumship in that period has assumed many mentality, they use it for the gratification of their predominant propensities, with even less regard than they had on earth, for the suffering which they may inflict on others.

Some instances of this are disclosed in the following papers, but many, very many more are occurring to the knowledge of inquirers everywhere, and there are perhaps few circles where first or the salons of the imperial cities of Europe, amid is more or less of myself in them, more or less of last this has not been in some form or other appa-

> It cannot be difficult to discover in such a state of things the material, not only for much positive mischief, but the cause of many of the crudities and contradictions which so often disturb the superficial observer, and sometimes mislead the cre- mind. To convince her upon that subject, she was dulous and confiding.

This influence displays itself in various forms, but scarcely ever without tending to impair confi- er San Francisco-that her upper deck had been ging behind the car of advancing knowledge, as- It is, therefore, rarely that either of us can say dence in the manifestations. Sometimes it is with swept off and a certain number had thus perished; tounded by the phenomenon which meets it at ev- that the communications through us are precisely a clearly marked purpose of evil, avowed with a that the residue of those on board had been taken ery step, begins to ask, Can these things be? The what the Spirits designed they should be, and as hardihood which smacks of the vilest condition of mortal society. Sometimes its fell purposes are different directions for different ports, and that the most advoitly vailed under the cover of good in- steamer had been abandoned on the sea. All this tentions. Sometimes it is restless and uneasy-"to was several days before any news had reached the one thing constant never." At other times it is land of the accident to that vessel, and she was calm, considerate, and persevering. Now it con- told to wait and see if the information which had tents itself with finding amusement in the harm- been given her, and which was much more detailed less perplexities to which it subjects us, and anon than I have written, was not strictly accurate, and it is satisfied only when it can goad on its victim to then determine for herself whether it was her own crime, and rejoice in the agony it produces.

But, whatever its form, its existence is too strongly demonstrated to doubt it, and while it shows to us the realization of the "roaring lion seeking distance has greatly improved. She saw the wreck whom it may devour" of Holy Writ, or "the insti- of the Arctic when it was occurring. She saw gation of the devil" preserved still in our old law and detailed with great accuracy, as subsequent forms, we have the consolation of knowing that accounts showed, the recent collision on the Cananow we can be conscious of its presence, and guard da Railroad, and that a few moments after it hapagainst its approaches. We can detect when it is pened, and while the dead and wounded were being near us, and, no longer obliged to battle with it in lifted out of the ruins. She has seen and describthe darkness of our own fears and ignorance, we ed the state of things at Sebastopol and its vicinity, can meet it boldly, and contend against it successfully. And, above all, we can expose its unhallow- versations going on at the moment, at the distance ed intrusion upon the communion which is other- of several hundred miles from her; and all this. wise calculated to lift our hearts upward to our not when she was in a trance, but in a state of

It is not however alone from those evilly dispos-

ed that this element of distrust flows. There must of necessity be in the Spirit-world those who are and a little smattering of boarding-school French. who occupy every imaginable position on the as- sometimes for an hour at a time, with the ease and cending plane of progression. Some are more, prudent and careful; some more zealous and inconsiderate; some impulsive and rapid, some calm and often even for ourselves, to know when the riety of attribute and faculty. Of necessity, the the conversation on his part in Greek, and received communications from each of these must be af- his answers sometimes in that language and somefected, as all human intercourse is, by the peculiar the communication with its taint of mortal life. - Anaracteristics of each individual. And while Sometimes timidity and diffidence will color and from this source must necessarily flow an element of uncertainty, we are taught to avoid its inconveniences and its hazards, by applying to it, as we do when weighing human testimony, the sagacity and searching power of our reason.

There is yet another consideration not to be disregarded. I allude to false cemmunications and fabricated mediumship. Such instances have been est degree elevating and ennobling. known among us; some where the mediumship was entirely an assumption of the pretender, and ual scenes, and now scarcely a day passes that she unworthy of any confidence. In all religions ever does not describe the Spirits who are present, enknown to man, hypocrites have been found; and tire strangers to her, yet very readily recognized while we have no reason to expect ours to be ex- and identified by their inquiring friends. This has empt from this common lot of humanity, we have of late been witnessed by very many persons, and abundant reason to know that it is comparatively many an unbeliever in Spiritual intercourse has harmless with us, and must be still more so as been overwhelmed with the evidence of identity we advance in the power which is dealing with us which thus by sight and by communion has been and which is enabling us to read our own hearts presented. and the hearts of our fellew-men. But there are At one time she was used as the instrument for false communications which are not intentionally so. Some arising from a mistake of the Spirit who ciples of our faith. Now she is mostly used to is communing, and some from the error of the me- give moral and mental tests, which to many are tole to distinguish the innate action of his own legorical pictures; now she sees the reality of Spimind from the impress of Spirit-influence.

the mediumship is frequently changing in the same merly it was difficult for Spirits to converse through

We are taught that the intercourse is not supernalalike. From this latter cause there must of necestural—not the result of the suspension of nature's sity arise an effect producing some uncertainty. It laws, but the product of those laws and of their is as if one on earth were sending the same meslegitimate action. As yet, we are in a great meas- sage through different persons. No two would deure ignorant of those laws and of their mode of liver it in precisely the same words, unless they action; but the results we see and can know—the learned it by rote. The main idea might be transmitted correctly enough, but it would be liable to appeal to our reason and demand the action of our various shadings, from the different capacity of the judgments. From all that we have yet witnessed, messengers to comprehend it, and from the variety

> The changes in the medium are often imperceptible at first, and are made manifest only in the efgreat, without any one's knowing when they ocaccount of one medium whose progress I have witnessed with intense interest.

She was a young girl of tolerable education and warmly attached to the Roman Catholic faith .-Her church told her to disbeheve in Spiritualism, and she refused to witness any of the manifestaed. It continued so for nearly six months, during rious acts, which, she became satisfied, were not the product of any mortal agency, but were evidently intelligent. Her curiosity was excited, and convince her of a Spiritual agency, and she very soon became herself a medium. It is now about a year since she was developed as such, and

At first she was violently agitated in her person. She soon wrote mechanically; that is, without any volition on her part, and without any consciousness of what she was penning. Having a strong will, she was able at any moment, by exercising it. to arrest the manifestation. She next became a speaking medium. She was not entranced as some are, into a state of unconsciousness, but was fully aware of what she was saying and of all that occurred around her. She, however, had not advanced far enough to know the source whence came the thoughts which she was uttering, an Ashe imagined they might be the product of her own shown, through the instrumentality of her own mind, all the particulars of the wreck of the steamoff in three vessels, and were then on their way in mind. A few days brought minute confirmation of every incident which had been disclosed to her.

Since then this faculty of knowing things at a and she has frequently described scenes and conmental consciousness to all around her.

She next became developed to speak different languages. She knows no language but her own, fluency of a native. It is not unfrequent that foreigners converse with their Spirit-friends through her in their own language. A recent instance occurred where a Greek gentleman had several interviews, and for several hours at a time carried on times in English; yet until then she had never heard a word of modern Greek spoken.

About the same time her musical powers became developed. She has repeatedly sang in foreign languages, such as Italian, Indian, German and Polish, and it is now not unfrequent that she sings in her own language, improvising both words and tune as she proceeds—the melody being very unique and perfect, and the sentiments in the high-

Her next advance was to see Spirits and Spirit-

delivering long and didactic discourses on the prindium who has not yet so studied himself as to be very satisfactory. At one time she saw chiefly alritual life. Once she wrote mechanically, now by Another consideration is, that the character of impression, knowing the thoughts she pens. Forindividual, and that no two mediums are precisely her; but now conversation, with any one, however

and ease most gratifying to the investigator. These various changes have been wrought generally without any apparent external cause, and the Creator proves that the sun shines at noonhave been unknown until they appeared. But day and the stars sparkle at night-proves it what internal process may have been going on to as nature demonstrates the existence of the storm produce them we do not know, nor how far its and the thunder-proves it as matter makes maniworkings may at the time affect the mediumship. fest to us its own reality-proves it through the We simply know that they are, and as they may affect the intercourse, we feel an admonition to it as many other things are made apparent to us, greater care and caution.

I do not mention this case as a solitary or extraof many others of a similar character. But I refer to it as an apt illustration of the view I am endeavoring to present, and because the whole development having occurred under my own observation, I incur the less hazard of being mistaken.

From this whole class of cases I draw two inferences, one which I have already mentionednamely, that the communications may be affected mediumship is like all our other faculties, capable of advancement and increase by education ond guage, of music, of imitation, and the like; but. like them, the faculty is capable of great improvement by a due course of treatment. If this be so, be disregarded.

tions were generally made in the judest and sim- yet crush the tempter's head beneath his heel. plest physical form, addressing themselves mainly If this be so, can we be sufficiently grateful to supply at once met the demand. And there is, in on angels' wings to waft us nearer to our God? my view, no stronger evidence of the divine origin means very often unlike any device of man's ingenuity, and unlike aught previously known to him.

How often has the most determined unbeliever giddy height by a power which he could not conoften has the astuteness of the keenest doubter towering in the might of their own knowledge, coil. been laid prostrate at the feet of those whom they regared as most ignorant! And how invariably

frame which would tax the credulity far beyond to its home laden with his blessing? aught demanded by a belief in Spiritualism.

candor and to the spirit of fair inquiry, by which I hope I am governed, to state on the other those things which are calculated to detract from the force of that evidence.

I do not mean here to say that I have enumerate ed all the impeaching evidence that may be found in this matter. I am, on the contrary, aware that I have not, nor can I well do so in the limits allotted to this paper. For, as no two mediums are exactly alike in their manifestations, and there are now thousands of them; as no two communications through the same mediums are ever exactly alike, because ever liable to be affected by the existing conditions of both mind and body; as the Spirits who commune are no two of them alike, and are now numbered by tens of thousands; and as the variety in the source as well as in the instrumentality of the communication is as vast as that which is to be found in the human character everywhere, so there must of necessity be many other causes to warn the well-regulated mind to beware of credulity and fanaticism, and to weigh all things carefully and well before yielding belief.

To do this there is but one safe course, and that is, to apply to the evidences which Spiritualism this verb is often understood, I should rather say proffers the same acuteness of reasoning, the same deliberation of judgment which it is necessary for us to apply to all othe evridences presented to the human mind; to test them as we would test any of the Greek, but I do not believe any Greek human evidence on any topic, and apply to them the same touchstone which for ages we have been called on to apply to the evidences of Christianity.* Doing this wisely and discreetly, the rational mind will find no difficulty in arriving at a satisfactory conclusion, even amid the incongruities which Spiritualism in its crude and infant existence may

But I dismiss this topic, lest I may dwell upon it too long for the patience of the reader. My intention was originally to devote a large portion of this paper to an enumeration of the benefits that must flow from the adoption of our faith. But my his introduction, that I am saved from doing more ye think ye have eternal life." In the verse prefellow-laborer has performed that task so well in than dwelling a moment on one or two of its leading considerations.

of the soul. It does not ask us to believe it upon according to the Scriptures, and rose again has ever championed any unpopular truth, or vin- this medium may be significant of a class that tire From Mr. Horace Waters, use of Piano. merely present to us the abstract reasoning which to many minds in all ages has been so unsatisfactory it does not merely appeal to nature and her tience and comfort might have hope." Rom. 15, iv. nor teachings warrant the assumption? We know reader to make personal, so that in acting as witlaws and their operation, which in this age have Numerous other passages might be cited in proof been so powerless to work out the end in view; it that the word translated Scripture and Scriptures him as a part of the conservative forces, until we candor and intelligence. does not merely point to the golden vaults of the had the meaning I have given, showing that your know more of his willingness to be identified with stincts, but it proves it in a manner most satisfac-

* Since I have been a Spiritualist I have occupied some of my time in perusing "Paley's Evidences of Christianity," and I was struck with the applicability of the whole reasoning to the evidences of Spiritualism. I recommend a reference to that thinking for themselves.

much a stranger to her, goes on with a freedom tory to the intellect, even when enveloped in its material surroundings-proves it by a direct and unanswerable appeal to the senses-proves it as instrumentality of our material organs-and proves so that we may say, not merely that "we believe," but that "we know." And what is most interestordinary instance of Spirit-power, for I am aware ing is, that the evidence is within every man's reach. He has but to knock, and it will opened to him-he has but to ask, and he may receive. No man lives but he may have, if he pleases, evidence most satisfactory, that the friends whom he has laid in the grave do yet live and can commune with him.

This is a bold assertiou to make, but I make it after years of careful investigation, conducted unby these changes; and the other, that the faculty of der most favorable circumstances, after having witnessed innumerable manifestations, and after having beheld the intercourse in all its known phases. training. The original power of becoming a me- I make it deliberately, and as the result to which dium may be owing to some peculiar power of or- my examination and that of many, very many othganization of the individual, like the organs of landers has conducted me, and I know I can not be mistaken. Whether I am or not the means are fortunately at hand to determine. I repeat, they are within every man's reach. He has but to then, until the medial power be developed to its stretch forth his arm and be satisfied. The tree of state of perfection—and what that may be we do knowledge is planted in our midst and each can not yet know—there must of necessity be great pluck for himself of its fruit and eat. True, now changes in its exercise, which cannot with safety as of old, the serpent of evil does coil its loathsome form around its outer branches, but the fruit is at The changes from this cause are not confined to length beyond the reach of its poison—the flower individual cases, but they are visible in the whole blossoms in despite of its pestiferous breath, and scope of the intercourse. At first the manifesta- | man, when he approaches its grateful shade, may

to the senses. But as minds became convinced of the Bounteous Giver that he has at length in His the reality of Spirit-communion, and stept over the mercy removed the murky cloud of infidelity threshold of the new school, seeking the higher which was casting its dark pall over the human truths which it was apparent must flow from that heart, crushing it out of the very form of humanireality, there was a demand for a more elevated and ty amid the crumbling ruins of its own happiness?

There may, indeed, be difficulties in the way, obthe fact, that as the mind grasps the knowledge to the anxious inquirer they will not be insurmountand love to man.

could easily brave all that the opposition of an an- a revelation of what the world is into which we love of truth. gry world could inflict! How have the strong, shall be ushered when we shuffle off this mortal

knowledge? Can we set too high a price upon that extensive family connections, some members of and inflexibly has conviction ever followed investi- which teaches us the true purposes of our exis- which still "move and have a being." Whatever tence upon earth, and how to shape it so as most philosophy there may be in this, sure we are that I for one see and acknowledge in this a power effectually to secure our everlasting happiness? some explanation like this must account for the mightier than belongs to mere earthly humanity, Can we too highly value that which rolls away and I bend in humble adoration in its presence, but from our minds the ignorance and mystery which too conscious that without its aid I cannot grasp have hitherto brooded over us, and reveals to us ritual family, in separating from the Universalist the mighty truths it can teach. But those truths the destiny which is before us? that which answers and other denominations, to think that the day is come, and by instrumentalities so admirably fash- the craving want of the human heart, and so speaks | not far distant; when those loved ones, eminent for joned to the work in hand, so perfectly adapted to to the Spirit of the Creator, which slumbers there, learning and eloquence, of liberal minds and tolethe occasion, that to deny their Spiritual origin in- that starting from the confines of its mortal chamvolves the assumption of a power in the human ber, it springs forth to meet its God, and returns ing and vital union than the past forms of secta-

Be the estimate which man may put ments of corroborative evidence, so it was due to wings to redeem man from his wanderings, and be effected with segety to the reputation of the enable him to stand erect in the presence of his God redeemed by his freedom.

NEW YORK, December 17, 1854.

[For the Christian Spiritualist.]

Mr. Editor: In your issue of January 6, is an article entitled "Translator's Error," over the signature of "L. Bush." The chief point of the article is to comment on the translation in our English Bible of 2 Timothy 3, xvi. Your correspondent maintains that the insertion of the verb is in the first clause is unwarranted, and consequently gives a wrong sense. Instead of the reading as we now have it, he would have it, "All Scripture given by inspiration of God, and profitable for doctrine, reproof, correction, instruction in righteousness, that the man of God may be perfect." Now I have a difficulty in regard to this interpretation, viz : it makes the sentence an imperfect one -There is in it no verb of affirmation; and the only way of supplying a verb is to insert is after Scripture, as in our English translations and as the original Greek requires. In the Greek language generally understood in connection with participles, as in the case before us. I do not know whether your correspondent professes to have a knowledge scholar can be found who will endorse the interpretation he proposes.

In regard to the meaning of the passage as translated in our version, which translation I think to be the right one, your correspondent seemseto misapprehend it, as many others have done of late, when speaking against the Bible.

At the time the Epistles to Timothy were writmeaning as applied to the Jewish Canon, which John 5, xxxix, "Search the Scriptures, for in them ceding the passage of which we are speaking, the holy Scriptures." "Ye do err, not knowing One is, that Spiritualism proves the immortality the Scriptures." Math. 22, xxix. "Christ died according to the Scriptures." 1 Cor. 15, iii, iv.-"For whatsoever things were written aforetime,

correspondent is mistaken in his criticism. Yours respectfully,

The story of "Genial Greatheart" will form.

Spiritualist. Christian

So long as Men are Honest, so long will Success follow in the Footsteps of their Labora.

NEW YORK, SATURDAY, JANUARY 27, 1855.

WHEN IS IT PROPER TO SPEAK OF PUBLIC MEN AS SPIRITUALISTS?

We ask this question with the hope of calling attention to a prevailing weakness, we may say, a general absurdity, some features of which have of late been introduced among the Spiritualists. We mean the prevailing disposition to dignify this or that subject by insisting that this or that great man or fine lady believes in the theory and fellowships of the believers, be the subject matter what it may. This disposition to rub one-self against gentility and respectability is so common a phase of life and enters so generally into the make-up of society, that it should need a very long article to separate the good from the bad, and point out where emulation becomes vanity to the sacrifice of truth and self-respect. At present, we wish to look the above question in the face, since we are often told that such an one is a Spiritualist, and may be we repeat it unconscious of the injury we do to the fame and conventional standing of the person spoken of. This, no doubt, is natural to all parties, and in a proper sense, is deeply significant of the golden threads of sympathy and affection that sophy. tend to bind humanity in the working bonds of brotherhood and union, but in its popular form it goes no deeper than party-ism, and is of course. obnoxious to good sense so far as it compromises of harp-strings in the heavens, and I have looked the dignity or self-respect of any party. Those acthe dignity or self-respect of any party. Those acquainted with the method and make-up of most of our theological and scientific controversies, cannot and of sorrow; that telegraphic wire lifted high in have helped observing that each party makes every the air has been for some months a bridge of sighs, effort consistent, and not a few inconsistent ones, to bring to their side of the issue the influence and authority of "great names," that the hearer or reader in the lot of this happy family. Yet what sorrow may infer that the position occupied or the belief has come I need not say. Look upon these coffins adopted is sanctioned in part or as a whole by the look upon that blackened ruin and see what sorrow good sense and eminent genius of the person I do not know but in adding one word I almost more facile mode of conveying them to us. The And can we reject the precious boon which comes brought forward to give testimony. The motives But I cannot resist the conviction that I am comthat prompt this vary with the individuals, since missioned to stand here and speak words of consoaffection as well as party-ism may prompt it, but lation. Call it some peculiar influence of former of this mighty movement than is to be found in stacles to encounter, inconveniences to suffer, but most obviously it is intended to add dignity to the friendship, or call it a providential visitation, according and affectionate, and in a plain and childlike manner subject while softening the severity of the issue that ding as our opinions may be, I must say that I the fact, that as the mind grasps the knowledge able. It is possible to overcome them, and then proffered it, and craves for more, the means are at will follow conviction heaving in its train peace. once provided for satisfying that craving, and those will follow conviction, bearing in its train peace intimated, may be commendable, but like every have seemed to come to me—the three sisters thing that is done for effect, great caution should hand in hand. I have seen their pleasent faces by But this is not the chief benefit of Spiritualism. be used in the liberty taken with such names, since day, and in the night watches they have seemed to It not only teaches us that we do indeed live after it may not be obvious to all that truth is told or been struck down from his self-complacent but death, but it teaches us what that life is, affording us compliment implied by such appropriations of indithe inestimable advantage of knowing how properly vidual reputation. Position and reputation in the brothers. You have been our pastor in times past; trol! How often has the skeptical medium been to prepare for it. A part of the knowledge has al- present development of society are all in all to we have known you, and now we look to you. It overpowered, even in his physical action, by an in- ready been given, not merely in these pages, but in some minds, so that if forced into certain relations fluence, unseen, and to him before unknown! How the numerous publications and discourses which by the Spiritual zeal or religions enthusiasm of the have been used as the means of conveying it to us. anxious admirer, the reaction or antagonism resultbeen set at naught by an intelligence whose ca- More will yet in due time be given; for it is the ing will be in proportion to the outrage committed hath come upon it! Let us not say, "We will not pacity he could not measure, and whose source he design of this great work to open to us a view of on the conventional reputation of the offended weep!" Rather say, "Weep on father, mother, could not fathom, but whose presence he could not the intimate relation ever existing between us in party, since it is notorious that conventional honor question! How have the timid, the weak, and the the mortal form and the Spirit-world, and its ever- and orthodox reputation have more to do with their halting been strenghtened and sustained until they present influence over us for good or for evil, and public position than scientific accuracy or exact asunder.

The individual that "sold his birth-right for a mess of pottage," and his "near of kin" that be-Can we estimate too highly the value of this trayed Christ for "thirty pieces of silver," have had late issue of the Rev. E. H. Chapin on Spiritualism. It has been the consolation of many of the Spirant dispositions, should be reunited in a more lastrianism have been able to give, because a new dispensation had added other and more powerful ele-

> phase of progress and reform, it is not our intention to inquire, but if possible to awaken the Spirto Spiritualism, if they be known to fame, and have philosophy. But this eagerness to claim any man or woman before they make known their conversion to, and wish to be identified with this, or that form of religious belief, has more the element of partyism than good sense and exact truth. TRUTH can not be dignified or made respectable by this name or that, and thanks to God, it can not be disgraced posing and a material age.

ten, the word graphe, Scripture, had an exclusive Spiritual family. We hope also its significance itualism become flesh and dwell among us. will teach those who go to hear fine speaking, that we now have in the Old Testament, and Paul re- a time-serving eloquence is not "the power of God ment of society in one form or another, and natufers to this in this passage. Our Savior says, unto salvation to every one that believes," be it rally enough, many look for "good fruit" from the ever so transcendental or nothingarian in its char-tree of Spiritualism. The question here is not one

acter. true: true he has the reputation for doing such value to the age. a reformative and progressive theology.

We say this not to prejudge Mr. Chapin, but to save his mind from misapprehension and disappointment. It is true, nevertheless, that in the not be further continued in our paper, it being the popular sermonizing of the times, all phases of coming volume. The introduction is not contiliget her letter. work, especially to those who are disposed to quarrel with our author's purpose to publish it eventually in book theology show that a new element of mighty pow- nuous as it will appear in the book, for the many

vanced and liberal denominations. But this does been omitted for lack of room. A second intro- happy and blissful as you would have others. not warrant the assumption that such parties are duction will be found in the published volume from that class of thinkers who, believing in Spiritual cannot speak of the prominent points set forth, His government.

paper and periodical literature, and compare it about the time of its forthcoming. with much in the same publications for five years past. The following extract from the remarks of way. Dr. Osgood will illustrate this reflection. They were delivered at the funeral of Mr. Havens' three daughters, who were burned at Fort Washington last week. No one we apprehend will think him a Spiritualist, save in the most vague and general of senses, and yet we question if Mr. Chapin ever said anything more direct and positively in favor of the theory of Spirit-intercourse. Dr. Osgood had been speaking of the happiness of Mr. Havens' home, as he had known it, which forms the basis for the following reflections.

We hope whatever promise of the future the reader may find in them, he will be cautious how he confounds the Dr. with Spiritualists, or how he dignifies such vague conjectures as Spiritual philo-

He savs: And sometimes as I have visited this home. I have heard a strange sound in the air as a sound bears the thoughts of the nations in this day; and it seemed as if I could hear their voices of gladness bearing from the North to the South a whole world of human calamity that makes the world so sad. stand before me, so that I could not resist the visitation, and say to me, "Go and speak words and forgot me soonest, are now even as I am. comfort to our parents and our sisters and our is well with us; oh, try to make it well with our er for the soul of bereaved parents, our brothers, our sisters and our friends! In their name, let us say, with this house!" Let us not say that no sorrow brothers, sisters, weep on-not in the worldling's

I will not say more. Human thought breaks down, and human sympathy has little feeling. The language of lowly prayer most becomes a scene

despair, but as Jesus wept at the grave of Lazarus,

when he was about to break the bonds of the grave

SOMEBODY IS DISAPPOINTED.

We give place to the following item of intelliin Conference by Dr. Gray, which the reader will branches, and the means by which we became entime, let us have an answer.

WHAT IS THE USE OF "SPIRITUALISM?" To the Editor of The N. Y. Tribune:

Sir: I am a Medium-a Spirit Medium-and of me. I cannot see what good this Spiritualism is in Spiritual Philosophy be good enough to tell us? preacher, for whether wisely or unwisely it has got I have been deluded out of over \$200, in time and into the public mind that with the preachers of this age, it is emphatically true that "the voice of the people is the voice of God."

The people is the voice of God." Now, how far the Rev. E. H. Chapin consults and while you are grasping after the shadow you public opinion in adopting this or rejecting that lose the substance. I know many worse off than I am-men who have not only lost their time, money and sleep in this thing, but their health and lives. I thought if I could become a Medium, that itualist to the dignity he owes himself and the faith the Arcana of Mystery would be opened unto me he delights to own and honor. It may be, that with and the secrets of wisdom would be revealed; but the conversion of Mr. Chapin, or any other person alas! no comfort, consolation or wisdom can I find in any of it. Now then, if Spirits can tell us any and have an influence in the make-up of public see it done. I should like to see any new truth thing we do not know ourselves. I should like to opinion, that good will come to the cause, since developed by Spirits, for I ask, in the name of progress and reform will be stimulated and more common sense, how can they develop any new workers given to practicalize a human and Spiritual truth if all truth comes from the Spirits by Spirit sion of the whole matter. A committee of ladies yet she ridiculed his Spiritual pretensions. Wishit has, through impressible Mediums, in all ages of the world? Yours, respectfully. New York, Jan. 14, 1855.

We have not the room, nor the time at present for the necessary comment, since the question is so general and comprehensive, that it needs the detail of a clear head and a thoughtful Spirit to an or made less lovely by all the falsities of an op- swer it. It may be, however, this short article will wake up many, and call out a variety of expe-The effect of disappointment is doubt and sus- riences and answers, so that fact and narrative will picion, rather than harmony or union; but dis- do what theory would fail to do, viz: stimulate inappointment is inevitable where hope and desire are | quiry and elaborate information. Whatever may in excess. Since the sermon of Mr. Chapin, not a be thought by the Spiritualist of a "medium" few have intimated that the "old fogies" of the that could be a "Spirit medium" for "two years' Church became alarmed at the growing reputation and still be unable to give an answer to the quesof Mr. Chapin's Spiritualism, and insisted that he tion, what good is Spiritualism to the world, "the define his position, so as to save the church from mechanic, the laborer, or the poor in any shape? scandal and the denomination from heresy. Of sure we are that the day is not far off when this this we know not, but it is very possible that Mr. question will be asked by an awakened public in a Chapin may have found it necessary to define his different Spirit, but for a like practical end. The position, in order to correct the expectations of some age is practical, and the necessities of life are imof his admirers, who insist on having him of the perative, and both demand that the words of Spir-

The Spirit of emancipation is in every departof fact, phenomena, or of method in understand-That Mr. Chapin does preach very fine sermons | ing and accounting for the phases of phenomena, Apostle says, "From a child thou hast known the and deliver very eloquent Lyceum lectures, is most but a plain, practical question of use, economy, and Donation from Mrs. Fitzgerald 25 pounds Confectionary.

dicated any unpopular reform. Why speak of him by the way side, "whose last end is worse than then as a Spiritualist in the reformatory sense of the first." How far Spiritualism is to be held were written for our learning, that we through pa- the term, since his present nor his past relations, responsible for this, is the question we wish the of no propriety for doing so, and shall consider ness, he may be able to give his testimony with

JUDGE EDMONDS' INTRODUCTION. Although considerable space in this issue is oc-

er is softening the crudities and dogmas of antag- letters that are introduced to illustrate certain my brother, on prayer, its nature, character or va.

onizing creeds, and tends to the speedy formation points of the argument, or show the good Spirit- lue, we have but one on the true mission of Spirit-Spiritualists, and should not be confounded with Dr. Dexter. As we have not seen this article, we theology, so as to have it acknowledge the sove- would be a pleasure to many to have the Dr.'s phireignty of God in all time and the harmony of losophy on mediumship, its phases and their developments, since his own experience must aid his If any one doubts the tendency of this element observation in grouping the varieties of the pheno- IS MODERN SPIRITUALISM A NECESin our time, let him or her give some attention to mena and explaining their relations. We hope the Spirit and wording of the poetry of our news- soon to see the work, as not a few have asked

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A COMMUNICATION AND DRAWING FROM THE SPIRITS.

By this heading we wish to imply a distinction between the following, and communications in general, since it purports to have been written and delivered into the hand of friend Isherwood, without the aid or intervention of the communicating medium.

This will be a startling and doubtfully received statement by the majority, but the testimony is given in good faith, since that the parties on whose veracity we rely, have the sanction and drawn from such sources of belief. Its bold imacooperative testimony of many witnesses for like phenomena. The statement in brief is, that when the "circle is harmoni

ous," the hand being placed under the table, the letter is received from the Spirit in an envelop, sealed and directed. However singular this may seem, in the same circle the hand of the Spirit is to be seen, "as palpable to sight" as any thing can be in a moderately lighted room.

Nor is this all, for the sense of touch has acted in confirmation to sight, both giving positive testimony of Spirit-presence, and Spirit-organization. This is the testimony of those who have seen and felt the hand, and know, therefore, whereof they do

Be the philosophy of the phenomenon what it may, the man ner of its delivery is as wonderful as the method by which it was developed, and cannot fail in awakening thought and investigation. Accompany the following letter, was the drawing of a tree and other objects, which make up in outline a small picture which in conception, coloring, and general execution evince not only artistic skill, but considerable genius. most singular to conceive of, is the fact that the Spirits in outlining as well as coloring the tree and other objects on the pic ture, must have used a variety of inks, since the shading is effected by the blending in varying combinations of three or four

We give the fact as we find it, and have no doubt but the ex planation will soon be given.

In order to understand the following communication, the reader should have in mind the prominent objects of the drawing, which are, a tall and somewhat "withered tree" with three branches," a tombstone, and two retiring figures; the whole ie significant of a burying place. The communication is brings home to the mind nearly the whole lesson of life. The letter is but a detail of the following, which accompanie

HARRY-You knew my heart, I had my failings, vet I injured nobody but myself.

Those who should have mourned me most, and

HARRY—Think of your God oftener, so you may prosper, and offer up an occasional pray- tain that there may be an anterior communication. R. B.

My DEAR HARRY: I send you a solution of that seeming riddle, which you could not comprehend. I allude to the TREE with THREE BRANCHES SO frequently exhibited for your comprehension.

The tree, Harry, has, as you may perceive, two withered branches, and one branch in a flourishing condition. The two withered branches are types of myself and your brother Bill, withered from those causes which we might have averted. Cut off in the very prime of our life; but enough of this. The yet flourishing branch represents yourself in the full enjoyment of health, and those faculties which, with a proper discretion on your part, may be exercised by you for the instruction and benefit of your fellow creatures. When you gence, as it was made the subject of some remarks reflect upon the causes which withered the two find in another column. Beside this, we hope the emies to ourselves, you should pause and make reader will take the question "home," as it is a that firm resolution, without which, man becomes a general one, and in his own way and in his own brute, slighting those reasonable faculties bestowed upon him by his all merciful-Creator for a brief hour of selfish enjoyment. Need I say more?

For myself, Harry, I am as it were forgotten, a mound of wet clay, overgrown with rank weeds, have been such for over two years, and, for the life covers all that remains of one who was in his time Those who might best have mourned for me, are now with the Spirits. Pray for me at times, and I Yours gratefully, shall ever be

BACHTHA, Script.

REPORT OF THE LADIES IN BEHALF of man from the world of God. OF THE RAGGED SCHOOL.

Those who may have given in aid of the school, up of the FAIR, will see by the following "report," the amount of donations sent in, and the concluimpression, as we Spiritualists all say and believe and gentlemen have been appointed to solicit doschool, as it is doing a good work. It has at present eighty children, boys and girls, who receive tuition in the common branches of Primary school education, and a dinner each day. Beside this, every effort is made to clothe them as fast as small m-ans will permit, in such a way as to make them clean and comfortable.

Of the benefit and efficacy of such institutions, too much can hardly be said or felt in a city like New York, where so many of the poor suffer for lack of "daily bread." We shall report progress occasionally.

	[For the Chri	stis	n Sp	irite	tellar	.1			
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Donation from Messrs. Henley & Taylor, 409 3d avenue, half ton of coal.

Cash on hand. Goods on hand 91 28 \$229 O5 Total, ELIZABETH TAYLOR, Treasurer. MR. C. BRAYTON, Secretary.

FRIEND HINSHAW:-We have your letter with the enclosed five dollars, which shall be appropriated as you wish.

Miss Dow has also received your last letter concupied by this article, we have no doubt but the taining ten dollars for the Ragged School, and reader will be glad to get this foretaste of the forth- wishes this to be her receipt, should you fail to

Whatever difference of opinion we may have,

of a working and a practical union of the most ad- ualism has done to those communicating, have ualism and the good of the race. May you be

Robert Miller of Wausau Co., Wis.-Your communication, play, farce, life, or whatever else intercourse as a fact in actual life, seek to reform nor the method in which they are discussed, but it you or the Spirits may choose to call it, has been received and put by for your future orders, as we can make no use of it.

SITY AS WELL AS AN EXPERIENCE?

The Spiritualism of the sacred writings must have been overwhelming to the minds of those who received its full truth. In no way can we account for the vast sway it held over the minds of men, but in the belief of the immediate presence of the great pervading Spirit of the universe. Science had not demonstrated that the thunder was an explosion of electrical essences, on the contrary, many believed it the utterance of the voice of God. The earth we inhabit was deemed to be a moveless body, spread out to infinity in one vast unending plain. All the sublime poetry of the Bible is gery everywhere recognizes the immediate presence and agency of the Infinite one.

The heathen philosophers recognized the immortality of the soul, yet they never seem to have entered into the examination of any presiding power, any great creative essence that permeated all other sources of vitality, therefore, their belief was a mere experience and not a necessity. The advance of scientific knowledge and the enlarged views of the operation of the laws of God make the Spiritual tendencies and developments of our time a necessity. We are assured that all the phenomena of Nature are the result of causes different from what we have dwelt upon. God does not step aside to produce the thunder; he did not lay with his own hands the supposed immovable foundations of the earth. He produces these outwardly developed causes by the operation of his will.-'The law of Nature is the will of God."

Our Spiritualism, then, is the growth of interior life, the approximation of the soul to God, and is not only an experience, but a necessity. He makes it a necessity by his revelations, just as he made the Hebrew faith a necessity, and strengthened credulity by his supposed immediate agency in the phenomena of Nature, which could not be explained or interpreted upon any other hypothesis. Intelligence must be acted upon by intelligence; soul must commune in unison with soul, and as every thing goes back to its original soul, so they must blend in the after life, and be united above. If this union in Heaven is certain, it is equally cer-That the Creator may wish to evidence his decrees in anticipation. The highest form of devotion mereover, is an assimilation towards these unities for they beget a reliance upon his protection and care, when every protection subsides.

What is prayer for any departed soul, but a communication of this Nature? If the soul be sentient in the future world, and we have a full reliance upon it, our inward aspiration may be a constant yearning for this realization, and it is finally answered by some affinities or other. We know not how far other souls may go beyond this in their experience, and therefore cannot question the truth of higher and more exalted revelations.

This is a stumbling block to many; they get no communication, and consequently their belief is enfeebled. I might as well doubt the revelations of Scripture upon such pretences. They were not made to me, and I might deny their authenticity up on and under the same pretexes.

Providence, Jan. 15th, 1855.

SPIRITUAL MEDIUMS. Since the creation of earth and man, Mediums

of the omniscent intelligence have been chosen as

instruments of His revelation. To every great and selected soul who needed this revelation, has he But this is, in a measure, a digression from the topic on which I intended to dwell. My purpose be crucified, it is coming—coming in the panoply itual affinities of the soul. Of course, it was unspection what the panoply itual affinities of the soul of the panoply itual affinities of the soul of the poor in any shape or way whatever. If it can, soft earth. But I am now happy, dear Harry, and white-robed angel to Mary, enunciating her bless-I should like to know it. Will some of our savants shall be more so when I find the solitary branch edness, and such enunciation was no more remarkflourishing in the sunshine of temperance. They able than that the bright-winged scraph should tell me that you are improved since you have have communed with the patriarchs and prophets. It is not for us to say in what manner the Creator develops himself to these Mediums; some are thrown into a state of clairvovance, thus abstracting and absorbing the soul from the chains of earth and all objective consciousness. Others are breathed upon by the vital source of all intelligence, and

their gaze penetrates the veil that hides the world

Facts innumerable sustained this doctrine long before the Spiritual emanations of our time were or contributed in labor or otherwise to the getting claimed as discoveries. The Queen of Sweden, who was most intimate with Swedenbourg, esteemed the man for his science, learning, and virtue, ing to test these qualities, she desired him to reveal nations and contributions for the support of the to her some words which her husband when dying, had whispered in her ear. The philosopher required some little time for meditation, and at the expiration of the stated interval, told her the precise words, which her husband had communicated, and which had never been revealed to mortal. Can we doubt that the departed Spirit of her husband had made him the medium of this revelation?

An instance of clairvoyant revelation occurred in the life of the famous Dr. Donne, Dean of St. Paul's. The relative of his wife, Sir - Wooley, wished the Dean to accompany him to Paris on some state occasion. His lady was in a feeble state, and greatly objected to his leaving her; their mutual attachment was most extreme, and he hesi-78 tated a long time between the duty of a husband and the obligation of friendship. He finally consented, and they journeyed together to the Capital. One morning, when his friends had stepped into an adjoining room, the apparition of his wife passed through the chamber with a dead child clinging to her. When his friends returned, they found the Dr. speechless and in a state of agitation that caused the most lively apprehension on the part of his friends. They made a note of what had occurred, at the hour and the instant it transpired. A messenger was despatched to the lady, who was lying in a languid and low condition, having at the hour, when as from the grave she burst upon his presence, given birth to a still-born infant.

These are things which have found hitherto an interpretation in the phrase "optical illusions" and those of the "earth earth" have been content to accept the explanation.

"The soul," says Plotinus, "must have a medium;" the good act, efficient in humane and tender solicitude for man, for the world and for God, is strengthened in its attributes by the angelos or messenger which as Wordsworth says: "In trailing clouds of glory, cometh from afar.'

We can make this Spirit, this visiting and gnardian angel near or far, drive it from us all together. "Life and Death, a thin partition

All thy mysteries divide; For in shadow walks the Spirit, Providence, Jan. 10th, 1855.

Poetry And Poesy too shall lend her aid.

Persuading as she sings,— Scattering o'er your shaded earth Sweet inconse from her wings,

[From the Niagara Mail.] INFLUENCES.

God's world is passing into ours; Its beauty, silent, ripe and sweet, Its truth which we are proud to greet, Fashion and strengthen all our powers. The sun round whom the planets glide, The moon that gives the light she takes, The flowers in meadows and in brakes, The flowing and the abbing tide.

The granite rock on which are laid, Level or slanted, slate or stone, With flowers and mosses overgrown. Sweet children of the sun and shade.

The bridging rainbow, the blue gloom That in romantic gorges sleeps,
The floating amber light that creeps
Over the fields where cowslips bloom. The pale green axure hue that gleams

On the sky's rim when suns are low, Full of a sweet dead Long-Ago, Yet breathing Hope's delicious dreams. God's world is passing into ours; Sun, moon, and tide, with clouds that dye And trees that yearn to reach the sky, Fashion our minds and meuld our powers;

Men whom we champion wrong or right, And women fond with sweet warm breath Flowing through lips that kiss till death, And eyelids trembling with delight;

The children that about us play,
With golden hair and round soft flesh,
Smooth as magnolis flowers, and fresh
Full cheeks that blush like dawning day;

The song the elder poets sung,
The lays of Greece, the Hebrew's psalm,
Thoughts of wise men grave and caim
That live, or died when Time was young.

The soul is like a mirror fair. Reflecting every shape or hue, Yet as it changes, changing, too, All that we know, and all we are.

God's world is passing into ours; This everlasting sea of life Rolls its swift waves in calm and strife O'er all our feelings, all our powers.

THERE IS LIGHT.

BY J. E. C.

There's light beyond the mountains,
There's peace beyond the vali,
There's hope beyond the breakers,
Which swelleth with a wail.

There's love beneath the shadows Of that dark heaving breast, There are swift eagles scaling The icy mountain's crest

There's good within the evil, As the diamond in its crust, There are flowers in the desert-Life springeth from the dust.

There's beauty in the hovel,
There are angels in disguise
'Neath the rags and the tatters,
To sparkle in the skies.

There's everything to cheer us, And nothing to withdraw And nothing to withdraw Our confidence in Heaven And the "Great Spirit's" law. Then we'll rest in assurance

To life's cares and its troubles

In our bright spirit home,-Where the golden blaze of glory
On hosts of Angel-forms,
Shall beautify their graces
And heighten Angel-charms.

LETTER TO DR. DODS.

NO. VIII.

It is found impossible to save man, unless man puts God to death in the form of the Son. So God dies and man is saved, because he is so wicked as to commit the most heinous sin of his whole existence, putting to death God in the form of a human being, who is the Son. The Father, notwithstanding, it is said, still lives and pardons all mankind for putting his Son to death, because they did it to save the whole race, because they listened to the wiles of the serpent. No, not all mankind, for he who was most instrumental in the sacrifice, one Juever lived, and cannot, it is thought by many, be ly to deny the last, I would be thankful. The state saved among his brethren. But still there are conditions, notwithstanding all the sacrifices God has and am under no obligation per se to God or man made for man, having committed suicide as well as to accept either your or any other man's evidences homicide, yet no one except those who believe this of Spirituality, and surely, the shadows of doubt has been done, will be saved by the murder, wheth- resting upon all remote annals, cannot be argued er he ever knows the circumstance or not. That as strengthening their greater probability over the makes no difference, his wrath is not appeased unless the soul believes that it is appeased, and ac- of truth, justice and mercy, asserted by all men, knowledges the sacrifice of God the Son, to apthat a few individuals only came into possession of Think you God will hold mankind responsible to pease the wrath of God the Father. Now it appears this knowledge, hence a greater part of mankind, any interpretation you or others may put upon having never heard of these singular facts,—for it past records of which we can know nothing cerwill be impossible to guess them, so deep is the tain, or make it obligatory upon me or others to actragedy,—must be inevitably lost, notwithstanding cept them at all, especially when you take into acall the pains God had taken to have it otherwise. God, unwilling that any of his creatures should ly, that any knowledge has come down to us of the

de damned after such ample provision was made, (thousands having died ere the Son was put to death for them, though it is said if they would believe that he was to come, they might have been saved, those that heard of it,) gave them a new revelation through this Son, which transmitted through him to his Apostles and followers, was written out as the last will and testament of God to believe that the Christ was the son of God, as to man. Now this will or revelation has never been read except by a few persons compared with the whole, and those few cannot understand it precisely, so strangely is it given, owing to the design of rial means or the speaking through trumpets with-God, or the incapability of his employees, hence various opinions and explanations are given in relation to it, all of doubtful signification. Now previous to this written will, God gave one somewhat different, as many laws contained in the first were repealed in the second, showing he had changed same power manifested in a thousand instances by his mind, or that he had thought it best after His the clairvoyants of our day? Son, alias Himself, had died, a less expensive one was necessary. For one thing in the exchange was this: in the old will, when God was angry, or when He wished them to remember Him and notice Him, he required as a sacrifice offerings of beasts, birds, or the fruits of the land, burnt in the fire as an expiatory sacrifice or otherwise. The more expensive were these, the better was he suitments. In the new revelation all these rites and ripened manhood's glory, or seal pre-signifying its offerings were superseded by the one great offering | immortal destiny? of atonement of the Son unto the Father, and God old will is annulled by the new, though they allow of the earth, it too shall rise. agreeing as to the interpretation of the same, they principle of my existence. set their clients by the ears and are unable to hold To Thee, my Father-Spirit! this inquiry I raise. general thing, are as bitter against the Bible as se-

by man can be saved, and never know of this revealed will, which is indispensable to their sal- dained glory.

[For the Christian Spiritualist.]

LETTER TO THE REV. E. H. CHAPIN.

New York, Jan. 18th, 1855. E. H. CHAPIN-Sir: In your sermon of Sunday evening last, illustrating Paul's Spiritual authority to soever it may wear the appearance of wrath, is preach Christ, as I understand, you ignored all modern Spiritual phenomena, but clung to those of anborn out of due time, as are those of to-day, were genuine, while all modern cases were beneath your notice or unreliable. By what logical process you reach your conclusions, I am at a loss to discover, not having heard you, but am informed that it was similar to that which is common to all modern spring of a conservative apprehension like that infecting the declarations of those who in ancient times thought their "craft was in danger," I cannot sympathize with you, nor can I admit your right to ignore modern, while admitting ancient, Spiritualism, because Spirits or demons present themselves in questionable shapes or under false pretensions. The Scriptures abound with similar than the true, and more so even than now, while the demon that knew Christ and feared he should be tormented before his time, finds a parallel in these times. There seems to me an utter fallacy in any attempt to define Spiritualism by any external, one of which is proveable, how can we deny those shiped as all in all. of to-day? I am prone myself to discredit all evilarge a compensation. But these modern manifestations led me to admit the possibility of the past relations of Spiritual communion, and to hope for immortality beyond the grave. If I, however, take these from the category, there is no hope for me, for it would be a logical absurdity to admit the first manifestations, and to deny to the last an equal probability. If you can give me the clue whereby to admit the first logically, and equally logicalchristian or infidel, demand for this age evidences of immortality as clearly as for any other period.

well as to Paul? I have seen not a few of these modern manifestations, and if the lifting of tables without mateout human contact are not evidences per se of Spiritual power, by what rule can you claim that the words heard by Paul are or could have been? And what more was the clairvoyant power possessed by Cornelius in seeing Paul in his distress, than the

count, too, that it is by the merest chance apparent-

facts and pretences set up for them? You cannot

demonstrate that you or others have a rightful

weigh the past in the light of the present manifes-

Yours respectfully, WILLIAM J. YOUNG.

[For the Christian Spiritualist.] CHILDHOOD'S VISION OF MANHOOD'S GLORY. BY S. FARWELL DERBY.

In the eternal oneness of God's creative purposes, His foreordination of all things that exist, is ed; so he delighted himself in those individuals who there any basis left for the denial of an assumption,

This seal in the knowledge of evil; the struggles he had come on purpose to be put to death, and Infinite life, once manifest in the flesh and poured death. Now it is pretended by some of the be- final completeness, when the remembrance of sin, lievers in this revelation, that not one word of the through the cross shall be taken off from the face

that it is rendered obsolete by it and now not of This I know, for though the maturity of such a

a counsel without a jury of more than twelve to sit Does it consist with the integrity of this vision and cond hand believers are against the new dispensaupon the question. Thus the whole world, (that its fulfilment, that in these latter days, when the tion. Ignorance guides the helm in both cases,has become acquainted with this revelation,) is un- princes and nobles of the earth, who occupy its The first disbelieves the book, because he has not light. But, again, in another sense, we live as one family; our decided as to what it means. So many constructure places of eminence, that manhood in wisdom is deread it, the second believes it, because somebody erhood. We therefore belong to the great body of socialism.—

FAM TIONS
Enoch decided as to what it means. So many constructure places of eminence, that manhood in wisdom is deread it, the second believes it, because somebody tions have been placed upon it that it has lost nied for the worship of folly's idol? No! still I has read it for him. If you please, we will offset to have sent many a man and woman to Together with a Reply by Veriphilos Credens. Price 15 cts.

made for them. Nor is this all; they are to be est hour of Nature's being, to reveal in sugprise popery down to the last "little horn." damned for the sin of ignorance, for many will Himself, unfolding in light the mystery of the past, never hear the name Jesus, the only name where- manifesting in presence His power, and unveiling in visions to childhood-mind its preserved and or-

Thus is made known the way of truth, the nature and design of the vision whereof I now dis-

determinative law, triune in its glory of manifestation, its whole nature in relation to man, how much always mercy, deep and changeless mercy.

Its nature thus subsisting in mercy, its destination or home of Spirit is mid the sons of sorrow cient times with a tenacity that seems to me un-worthy the cause of truth. You assumed that the and wor, appearing and working its purpose, not has dawned upon the world, we see how rapidly new philosomanifestations made patent to Paul, a Spiritualist so much in the shinings of the sanctuary, where philoseblinded man would bow his Spirit in idolatrous homage in the shadow of thick darkness, or incon-sistencies become a stumbling stone and rock of cryout, "Give us facts." This is truly what we need; but in offence.

The path it traverses in fulfilment of its mission is the fear of God, wavering not to the counsels or orthodoxy. If the course you adopt is the off- judgments of men, but with single-eyed carnestness, pursues its love or giving-life in likeness to clairaudiant. But do we want a continual repetition of these the capacity conceiving. And this God-fearing facts, or do we need to make a practical application of the truths earnestness is accepted as faithfulness by Him.

In self-sustained or unsupported constancy of life is evinced the nobleness of its birth. Its power of condescending to meet the most abject condition of man is its glory, for greatness is the meekness of faith, the child-like dependance that bears may flow out from this harmanious relation. I will make no alcases, and false Spirits were then more common perpetually in its innocent being the image and presence of the universal Father, who alone is great. God then is in His chosen habitation, and worketh therein and for it.

Being thus exalted to conscious mightiness through the Father's indwelling, it can never de-Spiritual, or other demonstrations, if we will not sire anything as of right, but moves in its appointaccept those of our own time as well as those of ed course in silent adoring of the majesty of life, ancient times. If we accept as probable pheno- veiled by the cloud of its glory to all sense out of mena that occurred thousands of years since, not its holy temple, but within, God is known and wor-

The sum of the vision is this: the glory of mandence of a future state, because I find little in my- hood is the image of the God-like, the divinizaself or others worthy a preservation, and certainly, tion of the chosen son, the centre of life and the none of us are entitled to claim upon our merits so resurrection of worlds, whence all who live by and in Him are as He is.

TO LOGAN SLEEPER OF ST. LOUIS.

FRIEND SLEEPER: I have read your very long and very kind letter with attention. Your position in regard to modern revelations seems to be rather non-committal. I appreciate your position, and pass it by, to remark on some prominent points of the cardinal points of our nature, but in the phases and eliminayour epistle. Of course, you expect some kind of tions that belong to the make-up of the external. This is seen an answer to so long a letter, and as your "famiinstruction from the Spirit-world, when so many Bible precepts are unheeded and promises untried. I agree with you in regard to the promises, and precepts, too, so far as the sectarian church is concerned. People who profess to be christians and christianity, (see Mark, 16th chap. 17, 18 verses,) virtually plead the same for christianity itself .-The ancient Hebrews claimed to be God's chosen people. The poor benighted heathen around them never suspected it till told so by the Jews themthen. Now I am in the same predicament. My neighbors claim to be christians. What evidence have I of it? Their word and nothing clse. I ask power to dictate a faith, creed, or interpretation of for some of the signs promised by Jesus, and am these records, and if not, why is it not my duty to told that they have all been used up long ago.-Brother Sleeper, can you blame me, if "with some tations, and in them see a Cornelius coming to me restraining of risibility," I ask you, who desto give me assurances of a future, and a guarantee entire idea of Spirit-intercourse in its creed, and thus excommunicates its members for believing the 'ministration of angels, or communion with saints," to be a living fact? Or is it the Spiritualist whose faith is increased by noting the similarity cisely what we are. Each man does his own thinkforms. The church, on the contrary, as you well into the interior, I feel as you do, my friend, when taking your paper from the box. I feel that its title of "Christian" is rather "specious," Now, had many flocks and herds and much fruit of the that childhood's mind in its guileless simplicity is small share of the "flat-footed disputings of Bible land, more than in those who had not these desire- capable of receiving or does receive a vision of its truth and authority." Doubtless, you are aware fore we, of the new philosophy, followed suit in the they were so wicked as to put him to death after sight, but being a specific or finite imprint of the its own point of the compass. The Baptist Association reports over twenty thousand errors in the could not be saved unless they did put him to out unto death to rise again; in that life, in man's Bible. The Episcopal finds double that number, and both call for a new translation. I am more moderate. At present, I only wish to have a new much use, while others contend that it is as good vision is yet unattained in a life of forbidden free- that. I am prepared for higher lessons in astroas the old, only that it is not understood. Now dom of earth's pleasures, it has found its strength nomy. But, sir, I have seen no "signs of abiding both of the wills, though said to be complete and nursed in trial, being cherished as the evidence that prejudice against the christian religion" among Spifull, need constant revision and amendments by I live, and am comprehended in wisdom's plan, and ritualists. Like all other pioneer parties, we have lawyers appointed to the work, but so far from is on manhood's verge the only hope or sustaining now and then a disciple, who is ready to swallow Jonah's whale at one mouthful. This class, as a

nearly all its power in its divisions, like the Divine impart of its rays to their oppressed and prisoned one class against the other. Now, compare the bed supperless. Truths like this appeal to us with a common

Fraternally yours, S. M. Peters.

Abstract of the Proceedings at the Conference at No. 553 Broadway, Friday Evening, Jan. 19. [PHONOGRAPHICALLY REPORTED.]

Dr. Hatch opened the meeting as follows : Progress seems be stamped upon Nature's every department, and upon the human mind. We may, in one sense, be considered as the concen-Triune in its halo of light creative, triune in its tration or embodiment of all the wisdom which has been discovered by previous ages. We are, as it were, receiving the magnetic influence of a thousand generations concentrated upon this one; and the improvements which we shall make, the philosophy we shall unfold, shall be handed down to all coming time, blessing alike as we have been blessed. Man may seem, at times, to retrograde, but if we believe in an overruling Providence, we must believe that even in that capacity, he is working more rapid than we conceive. It is hard to keep up with the philosophy which is now unfolding. The great demand everyrelation to this subject, the question arises, do we want an eternal repetition of the same facts? For one, and I speak the sentiments of most Spiritualists when I say that I am convinced that there is an intercourse opened between us and higher spheres—that tables do move, that raps are heard, that the organs of speech are controlled, that persons become clairvoyant and ries is an epicurean passion; the love of surprise, of novelties, given by these means? Is it fit that we should be eternally reciting the same lessons? The alphabet has been made familiar to us, and let us now advance at least into monosyllables. One great thing needed as a class, a body, by Spiritualists, is less fear of, and more love for, each other. It appears to me, that if Spiritualism is to do anything for mankind, it must be in producing harmony and unanimity in the social relations, and peace which lusion to the marriage question, but to all which affect man's welfare. It appears to me that the time has arrived when it is proper for us to agitate the question, what can be done to elevate each other, and benefit our social condition? I am unprepared to lay out any plan, and only make the suggestion that

others may give as some light upon the subject Mr. Toohey followed: Friends, the remarks we have just listened to are very suggestive, and appeal to my mind very forcibly, and in a measure romind me of some remarks that were made last Friday evening. Those who were present will perhaps recoilect readily that in the few observations I made, I insisted upon what is called feeling; that it was the secret of everything; it entered into our associations of every grade and phase, and without feeling we had no life. I have so frequently returned to this subject that it may seem to be a hobby; but 1 wish this evening to disabuse any mind of such a conclusion regarding me. I have no hobbics. I am aiming at the universal mind and its universal emancipation from hobbies; for when we are in the sphere of wisdom, we have no idiosyncracies, likes and dislikes, upon which we crucify our neighbor. The present make-up of society is a constant process of crucifixion. If you do not like what I like, it is synonymous with bad taste; and what we like must necessarily be right. The celebrated Chateaubriand-who passes with some as a high mind-said that the only thing that makes one mind differ from another is taste —that the difference between men consists in taste. He might have said with equal propriety that the difference between animals consists in their size. One explanation is as philosophical doubtedly designed we should; not in the fundamentals, nor in is sapped and replaced by something better; an order in which the cardinal points of our nature, but in the phases and eliminawhen we come upon the Spiritual platform and consider that God has made everything as one harmonious whole. The culliar Spirit," or invisible prompter appears to be of ture of the church has been to bring us down upon a certain a rambling disposition, you will excuse me if mine level; and I can conceive why there should be in the orthodox rambles, too. You say you think it wrong to seek school nothing but a monstrous uniformity. I have imagined we were going to do. After ransacking the earth, I could not conceive of any figure except one to illustrate, and that I borrow from Boston common on 4th of July night. As the various pieces of handicraft go off, there is one universal oh! comes up from the multitude. And so in heaven and throughout eternity, looked at from the old orthodox stand-point; we seem to be set up, like plead the statute of limitations to the evidences of infants, repeating eternally, oh! The counterpart of that is in society. Theology, with a trinity of adamant, binds the body and the soul down. We need a new philosophy, and Spiritualism has come to us. God has ordained that we should have different phases, and the make-up of your soul should be no more patterned after mine than the lofty oak should take its pattern after the undeveloped trees that surround it. Henry Ward few years we shall see its preparatory state ccomplished by force Beecher, speaking upon the very same thought, only from a of arms. Spiritualism is preparing to spread itself so as to destroy selves, and the miserable pagans were so undeve- different stand-point, said that God did not require that in every loped as to doubt the reality of the thing even individual there should be the same development of soul; "and of them. Spiritualism makes each man a being equal to the highthen," said he, "did it ever occur to you, while walking in the est archangel, give him time to come up to his position. I see, forest, what a difference there was in the leaves of a tree? Some and I think this writer will see, that the work is going on in a grow larger, the fibres are tougher, and the veins expand and become fuller, some are larger, some finer; the light strikes none alike; they differ in all particulars except in the simple fact that they are all leaves, fed by a common sap, as if an everpresent God gave life to all." The tree represents society; the leaves are individuals. So it should be in society; none of us come into it at precisely the same moment nor in precisely the same manner. Some have hard, ripened fibres, some are delipises Bible authority and disputes Bible truth? Is cate; but we all belong to one common trunk, and the atmosit the so-called christian church that embodies the phere that comes from the Father is the one common element in which all souls may bathe. Should we not be satisfied to re ceive the sunlight and the air, and let each day have its lesson of inspiration, that we may all grow into uniformity? If we take some such stand-point, society would not be a continua crucifixion. Whatever I did, it would be expressive of my individuality, and you would be satisfied with it. D'Alembert once said that if he had been with God Almighty, at the of manifestations recorded in the Bible, to those he time when he created this vast universe, he could have has seen with his own eyes? Do you blame us given Him a few useful hints. Why is this? Because it has because we walk no better by the light of a living tell what was right, and set the world going upon correct principal tell what was right, and set the world going upon correct principal tell what was right, and set the world going upon correct principal tell what was right, and set the world going upon correct principal tell what was right, and set the world going upon correct principal tell what was right, and set the world going upon correct principal tell what was right, and set the world going upon correct principal tell what was right, and set the world going upon correct principal tell what was right, and set the world going upon correct principal tell what was right, and set the world going upon correct principal tell what was right, and set the world going upon correct principal tell what was right, and set the world going upon correct principal tell what was right, and set the world going upon correct principal tell what was right, and set the world going upon correct principal tell what was right, and set the world going upon correct principal tell what was right. been the perpetual declaim of every philosopher that he could revelation than the church does by a mummy revelation imported from Asia? The truth is, we and quietly saying, "I think I could make it a little better." And have but just begun to walk, and show out preso you can. How? By looking strictly and fixedly at home.
For if you do not so, you forget the starting point. And this brings me to the thought I had in mind, and that is, how am ing and preaching, and looks for vitalities and not to know whether the abberrations of the mind are purely aber rational, or are the result of an infinitely devised wisdom? have taken some pains in times gone by to solve this problem, know, has been under drill for a long time, and and am convinced that there is nothing except Phrenology to makes a good show on parade. But when I look save the world. We have no means of knowing whether this, that or the other is true, except by analyzing its own nature.-We say it is a habit to do this or that. I ask what is habit? You say habit is-is-is-, and so you go on; and can only say it i that peculiarity of life that belongs to the individual. Do you brother Sleeper, don't be so selfish as to deny us a set any analysis of the peculiarities of your mind or body in it? No. The same way with genius. It may be the genius of one man to spar, another to fence. No one here in this room would particularly pride himself upon genius of that kind. The word that the Bible had a great many hard twists, be- genius is homogeneous to a large class of phenomena; and when you analyze it, you find it means excellence, exquisite taste, EPI something more than common in its manifestations and phases game. There are in the world over two hundred And so to the end of the chapter. It amounts to this, that at pres pardoned all of the race who believed, because of a sensuous existence may be deeply lost to christian sects. Each screws the Bible round to ent we have no means of discrimination to save us from jargon. Hence in our speeches, we sometimes run into absurdities. If we had a philosophy that would tell us what we mean by this or that, we should have no difficulty in settling these vexed questions. Religion, then, could be ascertained to be functional to man upon scientific principles; and how a man could make very sublime remarks in conference, and be a rogue in the street, or utter divine prayers in the pulpit, and be a consummate scounversion of that story of the sun and moon stand-drel in life. We say one is an uncommon man, but is it right, ing still at the command of Joshua. I can't take because he is, that we shall go in for the adoption of all his peculiarities? Spiritualism has come to the world, and never was there such a waking up as upon this subject; two million of our inhabitants are convinced that Spiritualism is true, fundamentally, radically true. And yet, as our brother has suggested, rhat is going to come of it? Nothing; until we learn how to apply it. It is a question with many men how to apply the very best knowledge they posses; and how to appropriate it

without offending the feelings of others is the thing to be got at.

The thing that troubles me is how to say what I conscientiously

know, and at the same time not to offend. And why? Because

you live in a world of your own. Therefore, I have no right to

offend your sensibilities; I have no right to stand in your sun-

mearly all its power in its divisions, like the Divine God, and is now in a precarious state of health, which threatens a sickness without convalescence of the great of the properties of the single properties of the properties of the single properties of the properties of the properties of the single properties of the properties of th prayers and faith of all true men and good women.

Dr. Hatch followed: The illustration of the tree and the multitude of leaves to me is a very beautiful one; and it seems to me to be the principle of the proper foundation of society. The oak might as well say to the other trees of the forest that they should all be oaks, as any individual say that you are out of your place. It seems to me that God has created a vast diversiy all in perfect unity. And if we realize the heaven-wide difference between the nature and workmanship of God's hands each sustaining its own individuality, we can have an earth that shall be filled with love. I look upon every man and woman a a brother and a sister, destined to a common home. I am willing and happy to receive their teachings and admonitions, but furthe I cannot receive; neither will I allow myself to become dictato rial and overbearing upon another. The claim of individuality which I ask for myself, I fully extend to all. By recognizing

Dr. Gray read an extract from the New York Tribune of t day, which may be found in another column. The extract relates to a medium who could not see that Spiritualism had done him any good because it had not unlocked the mysteries of sci ence. The Dr. remarked: The first reflection that occurred to his mind on reading this, was to see why the disappointment came to this individual. You perceive that his motive is stated in very plain language: "I thought if I could become a medium the arcana of mystery would be opened unto me, and the secrets of wisdom would be revealed." It seemed to him that this friend pursued Spiritualism with an intent which necessar ly must end in disappointment. The love of disclosing mystenecessarily must be disappointed; because the whole zest of life is in the pursuit, the acquisition, of that which we shall never get fully. He might as well say that that table at which he went and ate a meal was good for nothing, because he did not get a whole eternity's food in one meal.

ualism do to the "down-trodden masses," to which we migh add many other classes, and that most miserable of all classes the opulent idler-can be satisfactorily answered. As he regarded it, Spiritualism is paving the way for the introduction of a new order in society, which shall take the place of the present state of commercial antagonisms. Then, nothing will be in the way to prevent man from performing delightful uses to all whom his sphere may reach; this is not the case now. Spiritualism is paving the way by dissolving the externals of the church; it is rectifying the two pillars of Christianity, Mahommetanism and Boodhism, as external legal authorities. These pillars are the ideas of crime and punishment, sin and reformation. These fundamental ideas constitute the basis of all the laws and forms of churchism; and if you overthrow them, you pave the way for new laws and usages. We are taught by Spiritualism to regard our unfortunate brother, who is in the gutter, or on the gallows, as just as much our brether, as he who has led the life of an apostle; and that we are predestined by our Divine Creator to give him our quota of love; to do as Christ did with those we now style sinners. If this idea that sin and its consequent miseries are to be removed by love, that the erring man is to be regarded as most emphatically our brother, it will cause an elevation of the public mind, and thus change laws and institutions, and a new order of things must come. Spiritualism is doing exactly that thing. It is preparing the way by altering public opinion concerning crime and punishment; and this is being done just as fast as possible. There is no other way under heaven whereby the ten thousand mise ries that now afflict society can be rectified. So, if our friend would look a little sharper, he would see that instead of being notent influence, at the conditions of all human evil. The re-

constant benefactions. Mr. Levy spoke of a society formed upon the reformatory bathe country it would make a great alteration in society, and

smooth road to travel on. Dr. Gray referring to the writer of the article in the Tribune said: I do not blame our medium because he is not intoxicated by the circle in which he may be. He should look to the future, ind see what effect will be produced by a revelation that de strovs altogether the idea of treating with absolute reverence whatever comes from the interior. What holds the millions of Asia together to-day, but the notion that the various religious heads have authority from God himself? When the head of Isamism ceases to be regarded as having direct, peculiar and authoritative relations with God and the world of Spirits, then the chain which is like adamant becomes as sand, and they are left free. That freedom is coming rapidly. I believe within the nex the last one of those hard gyves which bind men; and this is one most powerful manner; it is dissolving the alliance of man with

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Noetry.

[For the Christian Spiritualist.] ANOTHER ANGEL BORN, JAN. 10, 1855.

BY S. M. PETERS.

From Waterford, Saratoga County, Charles Henry, infant son of John and Eliza A. Scoffeld, and grandson of S. M. and Mary A. Peters, passed to the interior world, aged seven months.

> We stood around the departing child. As the life-pulse fainter grew; His eye met ours and he faintly smiled, A moment before he flew.

> He passed away as the violet's bloom. When it feels the biting storm; Not lost, but changing its sweet perfume, To a higher, and fairer form.

He passed away as the sunbeam fades At eve from the distant hill; And leaves behind in the gathering shades, A lingering love-light still

For the tints of beauty lingered on, When the heart-harp played no more: And his little form when the soul was gone, Seemed lovelier than before.

Around him circled a seraph-band, As he flew to the fadeless bowers: To be in the groves of the Spirit-land, What the humming-bird is to ours.

THE HEAD AND THE HEART.

BY JOHN G. SATE.

The Head is stately, calm and wise, And bears a princely part; And down below in secret lies The warm, impulsive Heart.

The lordly Head that sits above, The Heart that beats below, Their several office plainly prove, Their true relation show.

The Head, erect, serene and cool, Endowed with reason's art, Was set aloft to guide and rule The throbbing, wayward Heart.

And from the Head, as from the higher, Comes all directing thought; And in the Heart's consuming fire All nobier deeds are wrought. Yet each is best when both unite To make a man complete— What were the heat without the light?

The light without the heat

ANGEL WHISPERS

BY WILLIAM B. LAWRENCE.

Do angels bend them down and breathe Do angels bend them down and breathe
Sweet words of love within our ears,
And round our weary Spirits weave
A soothing spell to calm our fears?
And when the clouds are dark above,
And rough the path before us seems—
Do not the forms of those we loved,
Though "gone before," light up our dreams?
Their tender ministrations cheer
The heart bowed down with sorrow here;
For may not those we loved below,
Our joys still see—our sorrows know!

HISTORY OF THE MARSEILLIS HYMN.

funeral-like as the other, it assures the country though we should crack our lungs in calling while it makes the citizen turn pale. There was then (at the time of the French revolution, 1789) a terms. In the winter of 1792, there was a scarcity the table humble, but there was always a welcome for Rouget de Lisle. Once when there was only some coarse bread and slices of ham on the table, Dietrick looked with sadness and said to him-"Plenty is not seen at our feasts, but what matters it if enthusiasm is not wanting at our civic fetes. and courage in our soldier's hearts. I have still a bottle of wine in my cellar. Bring it," said he. to his daughter, "and we will drink to liberty and our country. Strasburg is shortly to have a patriotic ceremony, and de Lisle must be inspired to introduce one of those hymns which convey to the souls of the people the enthusiasm which suggested it." They drank-de Lisle was a dreamer -his heart moved, his head heated.

He went staggering to his chamber, endeavoring by degrees to find inspiration in the palpitations of his citizen heart; and on his small cloverhead now composing the air before the words, now the words before the air, combining them so intimately in his mind, that he never could tell which was first produced, the air or the words, so impossible did he find it to separate the music from the poetry, and the feeling from the impression. He sang everything-wrote nothing. Overcome by the divine inspiration, his head fell sleeping on his instrument, and he did not awake till daylight. The song of the overnight returned to his memory with difficulty, like the recollections of a dream. He wrote it down and gave it to Dietrick, who called together some musicians who were capable of executing de Lisle's composition. De Lisle sang. At the first verse all countenances turned pale, at the forth. The hymn of the country was found. The unfortunate Dietrick went a few months afterward to the scaffold to the sound of the notes first produced at his own fireside, and from the heart of his friend. The new song, some weeks after, was Marseilles adopted it to be sung at the opening and close of the sittings of its clubs. The Marseilles spread it all over France. Hence the home of Marat its sound upon his ears, while escaping by some Royalist. "What do they call that hymn?" he his own work. The arm was turned against the hand trat forged it .- Lamartine.

TRANSLATION OF THE MARSEILLES HYMN.

Yesons of Freedom awake to glory,
Hark! what myriads bid you rise—
Your children, wives, and grandsires hoary,
Shall hatchal tyrants with mischief brooding,
With hireling host, a ruffian band,
Affiright and desolate the land!
To arms! to arms! ye brave,
The avenging sword unsheath—
March on, march on, all hearts resolved
On victory or death.

Now, now the dangerous storm is rolling,
Which treacherous Kings Confederate raise;
The dors of war let loose and howling,
And lo, our fields and cities blaze;
And shall we basely view the ruin,
While lawless force with guitry stride,
Spreads desolation far and wide,
With crimes and blood his hand imbruing?
To arms! to arms! ye brave, &c.

With luxury and pride surrounded With luxury and pride surrounded
The vile, insatiate desperate clan,
Their thirst of gold and power unbounded
To mete and vend the light and air,
Like beasts of burden would they load us—
Like tyrants bid their slave alore;
The more transle and who is more? But man is made and who is more?

Nor shall they lash and good us.

To arms! to arms! ye brave, &c.

Oh Liberty! can man resign thee, Oh Liberty? I can man resign thee,
Once having felt the generous flame?
Can dungeons, bolts and bars confine thee,
Or whips thy noble Spirit tame?
Too long the world has wept, bewailing,
What faisehoods dogged tyrants wield,
But freedom is our sword and shield, And all their arts are unavailing.

To arms! to arms! ye brave, &c.

[From the Philadelphia Sunday Mercury.] THE BIRDLING PHANIOM. A Startling Narrative of Psychological Phenomena.

BY M. HARDIN ANDREWS

That dreams are made of.—Tempest.

That there are more-things in heaven and earth thegm extremely trite, yet, nevertheless, one of been taken, as it were, in so sacrilegious a manner. ever-recurring realization.

While we are by no means inclined to superstigiven by "Debris Data," of the visitation of a call alterable laws of universal Nature. nary bird, on three several occasions, to his house.

"Spirits from the vasty deep."

young officer of the artillery in the garrison of we have no apprehension that any one of them, turbed by some peculiar "hallucination" for the scription-Strasbourg, named Rouget de Lisle. He was born whether "white, black or gray," will ever make at Louis le Sannier in the Jura, that country of rev- us the "medium" of any oral or written commu- after. She made some playful remark in reply to elry and energy, as mountainous countries always nication between the defunct and the living, or be- what she considered a mere "freak of fancy," or are. He charmed with his music and verses the tween "things" terrestrial and those of heaven or some wayward working of his brain; but he inslow dull garrison life. Much in request from his hell. Albeit, we have recently become cognizant stantly checked her levity, and in a very serious two-fold talent as musician and poet, he visited the of some matters connected with apparitions and voice, and with saddened countenance, bade her SPIRIT OF THE ANCIENT MYTHOLOGY. house of Dietrick, an Alsatian patriot, on intimate presentiments which puzzle our philosophy amaz- not to doubt what he had revealed to her, for the ingly. They are at once most curious and extraordi- whole would certainly be realized to her full soon in Strasbourg. The house of Dietrick was poor and nary; while we can no more doubt that such phe enough. "Yes, Lizzy," said he, addressing his within the "circle" of our acquaintance, than we be called from time to eternity! My soul will then which we have never yet seen. Neverthless, it is bosom of our Father in Heaven. Be not cast down not contrary to our "philosophy" to suppose the nor troubled in your thoughts concerning the issue "mysteries are referable more to some natural of what I have detailed." cause—of coincidence or chance—rather than to His wife was now really alarmed, and experienced our story of

THE BIRDLING PHANTOM.

A gentleman residing in Baltimore, something over six years since, married a young and very dream." This child was a beautiful cherub boy, trust I shall have the strength given me to subon whom the father doated with more than fondness. Less than a year, however, was the limit of ing rod." his existence on earth. It was a blooming, healthlife, when it was suddenly seized with a strange sort of convulsions, and quickly expired. The spasms were of a description entirely different from anything usual to children, or recorded in medical works, as incident to adult or infant life .--The physician pronounced it a nameless disease, and the death an unaccountable and mysterious "visitation of God."

The child, after the customary delay, was buried in the ground attached to the church in which the parents worshipped, in a grave alongside of its desecond, tears flowed, at the last, enthusiasm burst parted infant sister. The grief of both parents seemed excessive, particularly the father's, who continued to mourn night and day, and could not be comforted. At length, after several days of sorrow, he became haunted with the idea that the "resurrectionist" or "body snatcher" had robbed executed at Strasbourg. It flew from city to city. the grave and taken the distribution of the "anatomical theatre." Nothing would satisfy his mind, or convince his belief to the contrary to this strange supof the coffin raised, in order that he might see the of the wild passes of the Alps, as a proscribed corpse of the fondly cherished babe. Indeed, such was the eagerness of the stricken parent to behold inquired of his guide. "The Marseilles," answered the face of his departed child, that he could scarcethe peasant. It was thus he learned the name of ly wait till the coffin screws were loosed and the cloth removed from the countenance. His eyes with its face downward, throwing out one of its arms and hands, and striking the father quite a sethe ground, where he lay for several minutes like a being suffering from an epileptic fit. At the same instant, there was a loud report like the discharge of a pistol in close proximity to the coffin. while a pale little Canary bird, which appeared to have come out of the "receptacle for the dead," or four times, and flew away out of sight altogether!

own death, which occurred exactly one year afterwards, on the anniversary of the demise of the infant son whose memory he had so grievously mourned. During all this while he was a strangely altered man from what was his nature and habits prior to the death of his second born. From a lower death, which occurred exactly one year after-trees, laving their long feathery branches in its pel-with the feathery branches in its pel-with the feathery branches in its pel-with the mational religion was most doubted, are said to have met with strange and violent deatha. The latter was torn to pleces by dogs, and the former killed by a torn to see which an eagle let fall upon his bald head, in metales for a strong. These exits from the scene look very like the retributive death-beds which the bigots of religions are so fond of asserbly altered man from what was his nature and habits prior to the death of his second born. From a

engaged up to the time of the sad occurrences we emerald colored silk velvet. have detailed. Truly, his case was at once extraordinary and pitiable. The body of the child was replaced in its coffin

plosion like a pistol shot, though evidently caused tious notions, but rather are a decided skeptic in by the gases evolved in its decomposition, (or permatters relative to ghosts and supernatural agen- haps by the subtle and mysterious agent now cies, it is not for us to deny the possibility of such known as "odic fluid," in psychologic parlance,) 'things in heaven and earth." We must confess were very naturally the subject of much comment that well-attested facts and incidents like those and marvel in the neighborhood for a long time narrated concerning "Spiritual manifestations," thereafter, some attributing them to supernatural published recently in the Sunday Mercury, from agency, and others to everything possible and imthe California Pioneer, together with the account possible, agreeably to chemical affinities or the un-Suddenly, just one year, on the day previous to

or physical sense of the elements Spiritual or su- ly clear and rational as ever it had been, though it lied from her temporary perturbation. pernal. We certainly do not question the reracity partook of a sort of subdued sadness, or rather, whether in the shape of "ghosts," "omens," or child, he distinctly saw its Spirit, in the form of a attempt at indifference and pleasantry. "presentiments," we must still be permitted to light-colored Canary bird, leave the inanimate "nails," and realize, by sight and touch, indisputa- the world of shadows. He also stated that, while Spirit shall have departed from time to eternity." ble proofs against the conclusions of our ordinary he lay stricken in the supposed fit, he was perreason and judgment. Yea, if one "rose from the feetly conscious of all that was then said and haunted spot—as now she felt it to be—beautiful dead" and appeared to us, we should remain a done, but that his soul was so utterly engrossed by as it was in its physical, vernal, and floral aspectdoubter—a skeptic or an unbeliever still! What- revelations made to him by a voice belonging to a as well to relieve her own choking emotions as to ever may be the rationals of such mysterious being of the Spirit-world, that it was out of his direct the mind of her hopeless husband from the points, our own benighted perceptions will allow power to explain to the distressed friends who sur- gloomy themes on which it was now so prone to us to class them ouly in the category of "optical rounded him, any idea of his condition, and the dwell. She caught his arm, while he hurried away perversions," "mental hallucinations," or among seraphic bliss which filled his soul for the time be- to another part of the cemetery, in almost a direct those "delusions" spoken of in Holy Writ, which ing. The angel-voice informed him of the spot bee-line course, in search of the semblance of should come upon the world of mankind, in the where his mortal remains would be laid after death, the tomb he had seen in his clairvoyant condition "latter days," to make them "believe in lies!" In and also presented to his vision the form of a tomb, of being. And sure enough, and most extraordiview of human fallibility, at best, we can but sup- entablature, or monumental structure, which was nary to relate, a walk of a few minutes brought munion of Spirits," is incident to, or common only, final deposit of his earthly ashes. He described which was placed the identical structure which with individuals of keener susceptibilities or finer the spot quite minutely; said it was in the new they sought. It was a plain shaft of white marble, nerves than those pertaining to the organization of cemetery, in a secluded part, on a gentle slope of a of pyramidal shape, about ten feet in height, tathe great mass of our fellow human beings. Yes hillock, by the side of a running water, beneath pering up in symmetrical proportion from its base, The Marseilles presents notes of the song of __there may be "ghosts," and "goblins damned," the shade of a cluster of yellow willows, and sur- like the graceful spire of a church. On one side glory and the shrick of death, glorious as the one, too, for all that we know to the contrary; but, rounded by a thicket of wild sweet-brier, or a of the monnment, about midway, was a sort of hedge of meadow-rose bushes.

moment, indicative of the total loss of reason there-

supernatural agencies of any kind whatever. But, some sensations vague and unsatisfactory. She kers in the ancient world. Most of the Greek poat the import of his words, yet she was not prepared to believe that they would ever be realized amiable lady, with whom he lived most happily der the circumstances, and, seeing that her husuntil after the death of his second child—the first band stood before her as if expecting some reply having also died some months before—when in acquiescence with his views she quickly answer-"there came a change over the Spirit of his ed—"Whatever is or may be the will of God, I mit patiently and unmurmuringly to the chasten-

ful creature, seemingly, up to the last hour of its Christian woman. I am happy now, and will be the ivory gate which was the passage of false visready to depart in peace, at any moment, after you shall have accompanied me to the cemetery, and

> His wife, feeling quite indisposed on that day, at first declined going abroad, and pleaded her indisposition to her husband. He, however, would not the very instant, as the very last request he would ever be called upon to demand of her. Unwilling ister to the mind diseased," she hastily threw on her bonnet and shawl, took his arm, and proceeded

with him to the "garden of the dead." During their walk to the burial ground, which was more than a mile distant from their residence, scarcely a word was spoken by either party. The the place, or knew anything of its peculiar rural beauties, or of the plan on which the burial lots were set off. The enclosure had originally belonged to a wealthy gentleman, and had only underprimordial exuberance of trees, wild underwood, neath the sunny openings of the native forest trees, adornment of the cemetery.

On reaching the garden, the husband, with his

gay and sociable companion, he became exceeding- tread as eider down, while the grass of the hillock- viciousness, or metaphysical perplexity. The mully abstracted and melancholy, nay, quite morose side was studded with innumerable blossoms of titude, whose notions were founded on ignorance, and sullen, avoiding society and declining conver- the dandelion, which appeared like golden doubsation, and, as a matter of course, neglecting utter- loons, or "double eagles," sparkling in the sunly a very lucrative business in which he had been light like gems besparkling a wide-spread piece of

The gentleman at once selected the greenest spot of the sward, beneath the evening shadow of a tall and graceful young cedar, near where the brambthan are dreamt of in our philosophy, is an apo- and restored again to the earth from whence it had ling wild flowers were the thickest, and presently and lost themselves in the ethereal dogmatisms of remarked, in a voice of singular sweetness and The turning of the body in the coffin, and the ex- composure, opening his lips in speech for the first time in the lapse of an hour or more-

"Dear wife, this is the place designated in the vision where my earthly remains will be buried on the third day after my death, which will take place

His wife was startled at his strange, prophetic words, and observing the extraordinary coincidence between the place described by him, as told in his vision, where his body would be laid after death, with the actual resemblance in the scenery around about, she had great difficulty to control her feelfollowed by the death of a member of his family, the anniversary of the death of the child, the ings, or to refrain from yielding to a degree of awe, a short time after each appearance of the "feath- stricken father relapsed from his misanthropy into nay, superstition, which speedily began to envelop ered creature," are "things" that have never been a being of strange tenderness and affection for his her soul. She was, however, a woman of strong "dreamt of in our philosophy"—nay, are utterly wife, conversing with her in accents of soothing intellect, and little disposed to place much faith in irreconcilable and intangible either to our mental sweetness of voice, while his mind seemed perfect presentiments or ghostly things, and promptly ral-

"What nonsense, my husband! You only wish pernal. We certainly do not question the reracity partock of a sort of subdued sadness, or rather, of the witnesses in the several cases of marvellous perhaps we should say, it was a species of chastento play upon my sensibilities. You surely do not authropomorphitism; nor how far they were driven by the vaguer fears, and the opening of a more import we have alluded to; indeed, in one of them, ed joy, allied to what we might suppose the seren-believe either in dreams or presentiments, dear at least, we know and believe it to be unimpeacha- ity and bliss of heaven itself. During this lucid George. Indeed you are much more likely to outrather than courting it; nor how it is, that the noble; yet, for all that has been adduced in support interval, (so to speak,) he stated to his wife that on live me than I you. You will bring me here, probler practical religion which was afforded them, of the truth of "Spiritual manifestations," or the the day, and at the moment, when he was struck bably, ere long, and live perhaps to place another has been unable to bring back their frightened development of "psychological phenomena," down speechless by the tiny hand of the dead spouse in her tomb," said his wife, with a forced theology from the angry and avaricious pursuits in-

"Nay, Lizzy, I repeat, to-morrow will be the last remain the "unbelieving Thomas." Our physical corpse and wing its way to heaven, while there I will have to do with earth or earthly things. organization is such, and our mind of that obtuse came a sweet voice which plainly told him that on Heed, dear wife, what I declare and all will be well. kind, that we cannot help withhold our belief in the day of the anniversary of the death of the Now come with me and view the tablet, the facthem. We are not to be convinced even could we babe, his own Spirit would be called from its simile of which, as near as possible, I wish you to put our "finger" in the "wounds" made by the "clayey tenement," to meet that of his child in have placed at the head of my grave, when my

The poor wife was only too glad to quit the bas relievo device, in the shape of a shield, on His wife looked incredulous when he narrated which was engraved, in clear, round, distinct italic all these particulars, and thought his mind was dis- letters, of good size, the simple and expressive in-

TO MY HUSBAND. Born December 15, 1800-Died May, 6, 183-.

[To be continued.]

[From the Indicator.]

From having a different creed of our own, and always encountering the heathen mythology in a poetical and fabulous shape, we are apt to have a nomena have been exhibited to certain parties wife, in tender yet carnest tones, "to-morrow I will false idea of the religious feeling of the ancients. We are in the habit of supposing, whatever we alcan deup that London exists, because it is a city go to meet the Spirit of our departed Willy, in the low when we come to reason upon the point, that beauty, and gravity, and hush they regarded their fables in the same poetical as from one world to another. light as ourselves; that they could not possibly put faith in Jupiter, Neptune, and Plato; in the sacrifice of innocent turtle-doves, the libation of wine, and the notions about Tartarus and Ixion.

could not refrain from being deeply affected at the ets and philosophers appear to have differed with of the causes of things. upon them, in which he treats their founder as a divinity; and Virgil, in the well-known passage of ship. the Georgics, "Felix qui potuit," &c., exalts either Epicurns or Lucretius as a blessed being, who put hell and terror under his feet. A sickly temperament appears to have made him wish, rather than be able, to carry his own skepticism so far: yet he insinuates his belief in Tartarus, in the sixth book Cæsar, according to a speech of his in Salions.+ lust, derided the same notions in open senate: and Cicero, in other parts of his writings, as well as in seen the spot for my grave, which I will point out a public pleading, speaks of them as fables and impertinence,—"incepfiis ac fabulis."

But however this plain-dealing may look on the part of the men of letters, there is reason to believe that even in these times, the people, in general, position to her husband. He, however, would not listen to excuses, but, somewhat impatiently insisted on her accompanying him to the graveyard on listen to excuse the familiar with latitudes of interpretation on the parts of others. They would not think it impious in Cicero and Cato to have notions of the Supreme Being more consistent with the ele to "vex the Spirit further," and thinking that her vation of their minds. But for themselves, they ready compliance with his wishes might "admin-adhered from habit, to the literal creed of their ancestors, as the Greek populace had done before them. The jealous enemies of Socrates contrived to have him put to death on a charge of irreve rence for the gods. A frolic of the libertine Alci biades, which, to say the least of it, was in bad taste-the defacing the statues of Mercury-was followed with important consequences. The history of Socrates had the effect, in after times, at cemetery had been but recently laid out, and least in the ancient world, of saving philosophical spread it all over France. Hence the home of Marseilles. De Lisle himself heard it and shuddered
speculators from the vindictive egotism of opinion.

Note his benefit to the contrary to this strange supposition, until the grave was reopened and the lid
the place, or knew anything of its peculiar rural

But even in the days of Agustus, Ovid wrote a popular work full of mythological fables: and Virgil himself, whese creed, perhaps, only rejected what was unkindly, gave the hero of his intended popular epic the particular appellation of pious. That Agustus should pique himself on the same attribute proves little; for he was a cold-blooded man of the world, and could play the hypocrite for peered anxiously and inquiringly into the recess of tangled fern, vine and shrubbery. It was indeed the worst and most despotic purposes. Did he streamlets, and small lakes or ponds—divested of Ode xxxiv,) in which he says, that he finds himself with wild flowers of every hue and fragrance, be- The critics are divided in their opinion of his object in this ode. Some think him in earnest, others in jest. It is the only thing of the sort in his works which had been left for shade and the picturesque and is, at at all events, of an equivocal character, that would serve his purpose on either side of the question. The opinion of the ancients upon religion may

hovered over and fluttered around the corse three wife still clinging to his arm, at once struck into a be divided into three general classes. The great narrow foot by-path, away from the leading ave- multitude believed anything; the very few disbenues or carriage roads of the grounds, and in a few lieved everything; the philosophers and poets en-The father never recovered from the effect of minutes reached a small dell, of great beauty and tertained a refined natural religion, which, while it

habit, and fear, admitted many absurd, and some cruel imaginations. The mere man of the world that a new or newly developed phenomenon, known measured everything by his own vain and petty as Spiritualism, is attracting the serious attention standard, and thought the whole goods of the universe a scramble for the cunning and hypocritical. bers, and respectable in intelligence and position. The over-refining followers of Plato, endeavoring We have of late gathered some information, which to pierce into the nature of things by the mere effort of the will, arrived at conclusions visible to

none but their own yearning and impatient eyes, Plotinus and Porphyry.

The greatest pleasure arising to a modern imagi-

on to-morrow!"

nation from the ancient mythology, is in a mingled sense of the old popular belief and of the philosophical refinements upon it. We take Apollo, and Mercury, and Venus, as shapes that existed in popular credulity, as the greater fairies of the ancient world: and we regard them at the same time, as personifications of all that is beautiful and genial in the forms and tendencies of creation. But the rebeautiful poetry, both ancient and modern, is so entirely cheerful, that we are apt to think it must

We are not at lil have wanted gravity to more believing eyes. We fancy that the old world saw nothing in religion but lively and graceful shapes, as remote from the more obscure and awful hintings of the world unknown, as physics appear to be from the metaphysical; as the eye of a beautiful woman is from the inward speculations of a Brahmin; or a lily at noonday from the wide obscurity of night-time. This supposition appears to be carried a great deal too far. We will not inquire, in this place, how

far the mass of mankind, when these shapes were

visible eternity, into avoiding the whole subject,

to which they fled for refuge. But, setting aside the portion of terror, of which heathenism partook in common with all faiths originating in uncultivated times, the ordinary run of pagans were perhaps more impressed with a sense of the invisible world, in consequence of the very visions presented to their imagination, than the same description of men under a more shadowy system. There is the same difference between the two things, as between a populace believing in fairies, and a podulace not believing. The latter is in the high road to something better, if not drawn aside into new terrors on the one hand or mere worldliness on the other. But the former is led to look out of the mere world ly common-places about it, twenty times to the other's once. It has a sense of a supernatural state of things, however gross. It has a link with another world, from which something like gravity s sure to strike into the most cheerful heart. Every forest, to the mind's eye of a Greek, was of mediums being formed, after a prelude upon the haunted with superior intelligences. Every stream piano, one of the mediums stepped into the circle haunted with superior intelligences. Every stream had its presiding nymph, who was thanked for the draught of water. Every house had its protecting gods, which had blessed the inmate's ancestors, and which would bless him also, if he cultivated pose that the faculty of "ghost-seeing," or "com- destined to be erected to mark the place of the the twain to a newly-made grave at the head of the social affections: for the same word which expressed piety towards the Gods expressed love towards relations and friends. If in all this there lady in a very feeling and impressive manner. was nothing but the worship of a more gracefu humanity, there may be worships much worse as well as much better. And the divinest Spirit that ever appeared on earth has told us that the extension of human sympathy embraces all that is required of us, either to do or to foresee.

Imagine the feelings with which an ancient believer must have gone by the oracular oaks of Dodona: or the calm groves of the Eumenides; or the fountain where Proserpine vanished under ground with Plato; or the Great Temple of the mysteries at Eleusis: or the laurelled mountain Parnassus, on the side of which was the temple of Delphi where Apollo was supposed to be present in person. Imagine Plutarch, a devout and yet a liberal believer, when he went to study theology and philosophy at Delphi: with what feelings must he not have passed along the woody paths of the hill, approaching nearer every instant to the divinity, and not sure that a glance of light through the trees was not the lustre of the god himself going This is mere poetry to us, and very fine it s; but to him it was poetry, and religion, and beauty, and gravity, and husbing awe, and a path

With similar feelings he would cross the ocean, an element that naturally detaches the mind from earth, and which the ancients regarded as especial ly doing so. He had been in the Carpathian sea, Undoubtedly there were multitudes of free thin- the favorite haunt of Proteus, who was supposed to can cause no alarm to the friends of truth. We be gifted above every other deity with a knowledge Towards evening, when the literal notions of the many.* A system of ret the winds were rising, and the sailors had made fined theism is understood to have been taught to their vows to Neptune, he would think of the old the initated in the celebrated Mysteries. The doc- "shepherd of the seas of yore," and believe it posto the sorrowing and palpable sense. She, how- trines of Epicurus were so prevalent in the most in- sible that he might become visible to his eye-sight, ever, strove to put on the best face she could un- tellectual age of Rome, that Lucretius wrote a poem driving through the carkling waters, and turning the sacred wildness of his face towards the blessed

In all this, there is a deeper sense of another world, than in the habit of contenting oneself with a few vague terms and embodying but Mammon. There is a deeper sense of another world, precisely because there is a deeper sense of the present; of sinking to materalism. This has grown upon even its varieties, its benignities, its mystery. It was a of his epic poem, were Æneas and the Sibyl, after strong sense of this which made a living poet, who and many of those without the churches have beis accounted very orthodox in his religious opinions of the lower world, go out through is accounted very orthodox in his religious opinions of the Sibyl, after is accounted very orthodox in his religious opinions of the Sibyl, after is accounted very orthodox in his religious opinions of the Sibyl, after is accounted very orthodox in his religious opinions or the Sibyl, after is accounted very orthodox in his religious opinions or the Sibyl, after is accounted very orthodox in his religious opinions or the Sibyl, after is accounted very orthodox in his religious opinions. give vent, in that fine sonnet, to his impatience at seeing the beautiful planet we live upon, with all its starry wonders about it, so little thought of, compared with what is ridiculously called the world. He seems to have dreaded the symptom, as an evidence of materialism, and of the planets being dry self-existing things, peopled with mere successive mortalities, and unconnected with any superintendence or consciousness in the universe about them. It is abhorrent from all we think and feel, that they should be so: and yet Love might make heavens of them, if they were.

"The world is too much with us. Late and soon. Getting and spending we lay waste our powers; Little we see in Nature that is ours:

We have given our hearts away, a sordid boon! This sea that bares her boson to the moon; The winds that will be howling at all hours, And are up-gathered now like sleeping flowers; For this, for everything, we are out of tune; It moves us not.—Great God! I'd rather be A Pagan suckled in a creed outworn, So might I, standing on this pleasent lea, Have Jimpses that would make me leas forlors; Have sight of Protous coming from the sea, Or hear old Triton blow his wreathed horn."

MANUFACTURE OF RUBBER SHOES .- Contrary to the general impression, India-rubber, in the process of manufacturing, is not melted, but is passed through heated iron rollers, the heaviest of which weigh twenty tons, and thus worked or kneaded as dough is at a bakery. The rubber is nearly all procured from the mouth of the Amazon, in Brazil, to traordinary impression. I have some favorite which point it is sent from the interior. Its form, upon arrival, is that of a jug or pouch, as the natives use clay moulds of that shape, which they repeatedly dip into the liquid caoutchouc until a coatpeered anxiously and inquiringly into the recess of the mahogany casement, when suddenly the dead body rose up, or rather turned over in the coffin, and gentle slopes, and purling and meandering world? There is a converge to the worst and most despotic purposes. Did he now and then lecture his poetical friends upon this clay is broken and emptied out. The rubber, after being washed, chopped fine, and rolled to a troop of gray plovers in an Autumnal morning world? There is a curring and meandering world and the curring and world? There is a curious ode of Horace (Book I., putty-like consistency, is mixed with a compound without feeling an elevation of soul, like the enthuits heaviest timber, and other obstructions of unlike to give up his skeptical notions, and to vere blow in the face, which felled him instantly to spring up in its richest emerald sheen, begemmed thundered one day when the sky was cloudless. The same attend more to public worship, because it had designed for the soles of shoes, are passed under piece of machinery, which, like the Æolian harp, the ground where he lay for several minutes like spring up in its richest emerald sheen, begemmed thundered one day when the sky was cloudless. these the soles are cut by hand, and the several | dent? Or do these workings argue something pieces required to perfect the shoe, are put togeth- within us above the trodden clod?—Burns. er by females on a last. The natural adhesion of the rubber joins the seams. The shoes are next varnished and baked in an oven capable of holding about two thousand pairs and heated to about three hundred degrees, where they remain seven or eight hours. This is called the "vulcanizing" process, by which the rubber is hardened. A large quantity of cotton cloth and cotton flannel is used to line shoes, and is applied to the surface of the rubber themselves more deeply in the earth, its branches The father never recovered from the effect of minutes reached a small dell, or great beauty and pronounced upon nothing, rejected what was evidently unworthy of the Spirit of creation, and reduced the spirit of creation the spirit could be ever be induced to refer to the incident, His wife was immediately forcibly struck with the garded the popular deities as personifications of its remelted and the bits of cloth are chopped up with centuries, it stands the father of the forest. So reor to make any mention of his bereavement, in the appearance of the scenery around. There was the various workings. All these classes had their ex- a small quantity of rubber and rolled out into a ligious truth may be accounted contemptible: may loss of his children, until the day before that of his murmuring rivulet, the cluster of yellow willow travagances, in proportion to their ignorance, or substance resembling pasteboard, to form the inner be slow in its progress; may be often threatened sole. The profits of this business have been some- with annihilation from the sophistries of error, and what curtailed of late by the prevailing high price rage of persecutors: but, nurtured by an unseen of rubber, which has varied within a year from and almighty influence, its grasp of the human intwenty to sixty cents per pound. The demand, tellect extends; its attributes of grandeur and beauhowever, is very large. A species of rubber-shoe ty are unfolded; its head rises in triumph over all lined with flannel is extensively used in some parts its rivals, and ultimately, it appears enthroned the

SPIRITUALISM IN BOSTON.

[From the Boston Times, January 8.]
INTERESTING DISCLOSURES.—It cannot be denied of a portion of our community, respectable in numwe lay before our readers, and shall soon present them with other articles on this singular subject.

We have accounts, given us upon the most reliable authority, of things which have occurred in some of the first families in Boston and vicinity, which would astonish even Cotton Mather himself, had they taken place in his time, though even that saint would not ascribe them to the "Evil One," as in few cases have they occasioned mischief, disquietude or suffering, but rather seem intended to provoke attention and incite to investigation. They occur, we are asured, suddenly, and without invitation, and among families perfectly skeptical upon the subject of Spiritualism, and who remain so yet, sult, coming as it does, too, through avenues of but are entirely at loss to account for them upon

We are not at liberty, at present, to give the names of the parties in whose families these strange things have occurred, or the details of the same the object of this article is to give some details of a combination (for the parties concerned have no organization, and object to becoming or being called a society,) of ladies and gentlemen who have taken a genteel house in Carver street, furnished the same and devoted the rooms to the holding of circles for the investigation of this subject; we are told that some of the company are Spiritualists, some skeptics, but all are agreed that whatever agency produces the singular phenomenon which excites the community, it should be methodically and carefully examined into and the results made public.

The party is to consist (as we see by their circular) of fifty persons, who are to divide themselves into five circles of ten persons each and these circles are to meet separately and keep records of whatever transpires, and then meet as a body, monthly, to compare notes and report progres They have adopted as a motto. "To fear to reason and examine is to fear to know the truth."

The trustees of this nameless association are Mr. Caleb Eddy, Mr. Phineas E. Gay, Mr. Alfred B. Hall, Mrs. Luther Parks, and Mrs. A. B. Hall parties of the highest respectability, and a gurantee that the whole thing will be conducted in a creditable manner.

A friend of ours, who was present at the dedication of the rooms, says that there were some 120 persons assembled, and among them he noticed the cashiers of five banks, the treasurers of three corporations, several wealthy merchants, some editors and divines, and altogether as intelligent and respectable a body of persons as could be well got together for any purpose of a Spiritual (religious) character. No order of exercises had been planned but the hour of eight having arrived, and the circle and delivered an impresive prayer, which was followed by some touching remarks from two othersall of which were uttered by the parties in an unconscious state. But the gem of the occasion was the Dedicatory Address, written through the hand of Mrs. Hall the day previous, and given by that

[From the Lowell Journal.] SPIRITUALISM.—The belief seems to he steadily preading that "Spirits do communicate with the ving;" to aid its progress an association has been formed of New England Spiritualists, with such men as Allen Putnam of Roxbury, Senator Simmons of R. I., and various clergymen, physicians and others, as officers. These men, with such associates as Judge Edmonds, give a degree of importance to the movement, whatever its abstract merits may be. They invite a free, dispassionate investigation into the subject, and promise to join with their opponents in good faith, to ascertain the truth, although they declare their full, unqualified belief in the doctrine of Spiritual communication; in fact they seem to regard it as superior to all other religious belief, and to substitute it for all other theology. In such hands and under such direction, Spirit

ialism seems to have far less present danger than the mania, which under the same name, with ignorant and superstitious expounders, has driven hundreds of weak minds into insanity and changed the unintelligent but confiding faith of thousands into far more unintelligent and deeply destructive unbelief. A patient, philosophical investigation of the phenomena that have convinced so many disciplined, temperate minds, is doubtless desirable, and therefore are glad to notice so promising a beginning; we must however, entirely dissent from the first proposition of these gentlemen, viz: That disbelievers must account for the phenomena in some other way than by Spiritualism or yield their ground! The advocates of a new doctrine must establish it on its own merits, and not on the inabilities of its opponents.

Concerning this proposed investigation, we agree with the Newburyport Herald, which says-

Perhaps, in the end, it will serve a good purpose. The world has been losing sight of the higher nature and destiny of the immortal soul, and been the most elevated churches within the last century, rate the Spirit from the matter, or see how one could exist and act apart from the other. Heaven has been a place, not a state and condition of mind Hell has been a place that could no wise be named without suggesting literal and physical suffering; and in both of them we have been made to carry human passions, loves and hates, joys and griefsto think of them at all. Many of our ideas have been drawn from Milton's Paradise Lost or Pollock's Course of time, where the poetry exceeded the truth, and the rhyme surpassed the reason. Hereafter sects and parties in religion will be forged by this new ism, to examine the ground on which they stand-to see what the Bible says, and what reason teaches, and what facts prove, upon these matters; and while the wild disciples of Spiritualism will abate their zeal and pretensions, others may be led to just conclusions which otherwise had been lost. Certain, we may be, that Providence does not cause such an awakening of the public mind, such a struggle after new dispensations, without intending good, and in the end de-

Intimations of Immortality.-We know nothng, or next to nothing, of the substance or structure of our souls, so cannot account for these seeming caprices in them that one should be particularly pleased with this thing, or struck with that, which, on minds of a different caste, make no exflowers in Spring, among which are the mountain daisy, hare-bell, fox-glove, wild briar rose, the budding-birch, and the hoary hawthorn, that I view and hang over with particular delight.

"GREAT IS TRUTH, AND IT WILL PREVAIL."-Truth may be despised-may be opposed; but it contains an imperishable germ of greatness and of empire. The acorn falls upon the ground, vegetates in the soil, and presently a seedling plant ap pears liable to destruction from every blast : but notwithstanding frosts and storms, its roots infix of the country as a substitute for the leathern shoe. universally confessed manarch of the globe.—Rev. —Journal of Commerce.

W. Urwick.